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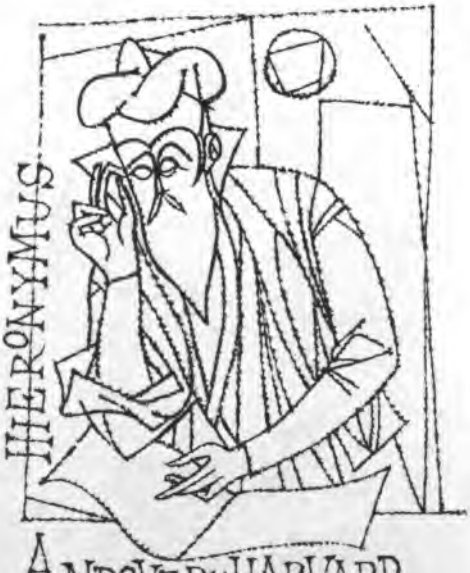

YEAR BOOK OF THE CHURCHES

1921--22

EDITED BY

E. O. WATSON

Secretary Washington Office and General Committee on Army and Navy Chaplains of the Federal Council of the Churches of Christ in America

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CONTENTS

ABBREVIATIONS USED IN DIRECTORY

Asst.	Assistant	Mod.	Moderator
Asso.	Associate	N.	North
Ave.	Avenue	Pl.	Place
Blvd.	Boulevard	Pres.	President
Bus.	Business	Rec.	Recording
Chmn.	Chairman	Rev.	Reverend
Com.	Committee	Rt.	Right
Conf.	Conference	Sec.	Secretary
Dept.	Department	S.	South
E.	East	St.	Street
Exec.	Executive	Supt.	Superintendent
Gen.	General	Treas.	Treasurer
Mgr.	Manager	W.	West

All titles other than "Rev.," "Rt. Rev.," or "Bishop" have been avoided. These are used simply to distinguish clergy from laymen.

FOREWORD

The Year Book of the Churches for 1921-22 has been greatly enlarged in scope and materially changed in plan and arrangement of matter as compared with previous editions. This edition arranges the matter in six distinct sections.

Section I is a Directory of the Religious Bodies. In addition to the Directory there is in this section a synopsis of History, Doctrine and Polity of each religious body. The Directory has been carefully revised and brought up to date through conference with officials of each body. The synopsis of History, Doctrine and Polity was in most instances condensed from that published in the Religious Census of 1916, but after such condensation and revision was submitted to some representative, in most cases, the recognized historian of each body, and changes suggested by such representative were made. A few of the synopses were entirely rewritten. The statement of History, Doctrine, and Polity is therefore, from the standpoint, practically, of each denomination. We believe this addition to the Year Book will prove valuable.

Section II is a Directory of the Federal Council of the Churches of Christ in America, and bodies holding an affiliated cooperative or consultative relationship with the Federal Council. Some of the commissions and committees of the Federal Council and some of the affiliated bodies are also listed under other sections with cross reference from each to the other section in which listed. The statistics of each of these bodies will be found in the Special Religious Statistics section.

Section III is a Directory of Interchurch, National, and International organizations for service. This section of the Year Book has been greatly enlarged and in addition to distinctly church and interchurch agencies presents a directory with statement of purpose of the major organizations in the United States that are national or international in scope, and which, while not distinctively of the church, are manifestly in accord with the spirit and purpose of Christ in the work for which they have been organized. This Directory may have omitted some organizations that should have been included and may have included some that should have been omitted, defects which we hope to remedy in future editions. The matter for this section has been carefully gathered from representatives of the organizations listed, and previous editions of the Year Book of the Churches, the "Handbook of Social Resources of the United States," by Genevieve Poyneer Hendricks, published by the American Red Cross, June, 1921; the "Directory of Social Agencies of New York," 1921, by Lina D. Miller,

published by the "Charity Organization Society" in New York City; and the "Congressional Directory." Especial attention is called to the number and character of governmental agencies listed in this section.

Section IV is a Directory of Chaplains in the Army and Navy of the United States, with a summary of religious work and miscellaneous facts concerning both branches of service.

Section V contains tables of Religious Statistics and General Information.

Section VI is a Bibliography of the Federal Council of the Churches of Christ.

Great care has been taken in preparing the "Index." If the Index is used freely it will add greatly to the value of the Year Book as a handbook of ready reference. We were anxious to include a "Name Index," but found that such a list of names would make a small book in itself. The contemplated Name Index may soon be brought out as a "Who's Who of Religious Workers in America."

We have sought to make the Year Book invaluable as a handbook of ready reference for facts to be found nowhere else in such form. We believe it will not only be useful to church leaders, but that it should have a place on the table of every one interested in what is doing and who is doing it for the betterment of mankind. Certainly, it should find a place in all libraries, and newspaper and business offices, secular as well as religious.

We would acknowledge here our great indebtedness to the representatives of the church bodies, and other organizations, who have aided us by critical review of the matter and by furnishing data relating to their organizations.

SECTION I

DIRECTORY
OF
RELIGIOUS BODIES

With Synopsis of History, Doctrine and Polity

ADVENTIST BODIES

GENERAL STATEMENT

The "Advent Movement" originated with William Miller; born 1782, died 1849. Mr. Miller became convinced that the coming of Christ in person, power and glory must be premillennial; and that not only was the Advent at hand, but its date might be fixed with some definiteness. He confidently expected it to occur some time between March 21, 1843, and March 21, 1844. The first general gathering of those interested was held in Boston, October, 1840.

In its beginning, the Adventist Movement was wholly within the existing Churches. In 1845, however, there was a general organization of the adherents of the Adventist doctrine. At a Conference, held in Albany, New York, in April, 1845, a declaration of principles was adopted embodying the views of Mr. Miller respecting the personal and premillennial character of the second advent of Christ, the resurrection of the dead, and the renewal of the earth as the abode of the redeemed, together with kindred points of doctrine. The organization then formed continued for ten years to include practically all the Adventists. Growing out of the original Adventist movement the Advent Christian Church was organized in 1855, the Seventh-Day Adventists in 1860; Life and Advent Union in 1864; the Church of God (Adventist) in 1866; and the Churches of God in Christ Jesus in 1888.

ADVENT CHRISTIAN CHURCH

General Conference, biennial.

Fifty-two subordinate conferences, four publication associations, two foreign missionary societies.

Officers: *Pres.*, Rev. I. F. Barnes, 22 Grant Street, Bangor, Maine; *Sec.*, Rev. C. H. Hewitt, Peace Dale, R. I.; *Treas.*, Mr. I. C. Triplett, Charlotte, N. C.; *General Director*, Rev. L. F. Reynolds, 160 Warren St., Boston, Mass.; *Regional Directors*, Rev. H. W. Hewitt, 42 Dexter Street, Providence, R. I.; Rev. S. H. Perry, 618 29th Avenue, North, Minneapolis, Minn.; Rev. G. A. Osman, 2819 North Johnson Street, Los Angeles, Calif.; Rev. B. A. L. Bixler, Live Oak, Fla.

AMERICAN ADVENT MISSION SOCIETY, 160 Warren St., Boston, Mass. *Pres.*, Rev. Henry Stone; *Sec.-Treas.*, Rev. Charles F. King. Organ: *Advent Christian Missions*, Editor, Rev. Charles F. King.

WOMAN'S HOME AND FOREIGN MISSIONS SOCIETY, 5 Whiting St., Boston, Mass. *Pres.*, Rev. Maude M. Chadsey; *Clerk*, Mrs. Nellie E. Fellows; *Treas.*, Rev. Maude M. Chadsey. Organ: *Advent Christian Missions*, Editor for W. H. and F. M., Rev. Maude M. Chadsey.

YOUNG PEOPLE'S SOCIETY OF LOYAL WORKERS. *Pres.*, Rev. J. W. Denton, 177 Church St., New Haven, Conn.; *Cor. Sec.*, Miss Lillian F. Welch, 160 Warren St., Boston, Mass.

Schools

Name	*Location*	*President*
Aurora College	Aurora, Ill.	Orrin R. Jenks
New England School of Theology	Boston, Mass.	Guy L. Vannah
Sanderlin Academy	White, Tenn.	A. J. Sanderlin

Periodicals (Weekly)

World's Crisis, Boston, Mass., Editor, D. F. L. Piper; *Our Hope*, Mendota, Ill., Editor, Rev. Fim Murra; *Messiah's Advocate*, Oakland, California, Editor, Rev. J. J. Schaumburg; *Present Truth Messenger*, Live Oak, Fla., Editor, Rev. B. A. L. Bixler.

History

This branch of the Adventists holds simply to the general imminence of Christ's return, but takes the position that "no man knoweth the day nor the hour wherein the Son of Man cometh." They also emphasize that side of their faith which deals with the nature of man, and hold that through sin man forfeited immortality and can only become immortal through faith in Christ.

The only ordinances recognized are baptism and the Lord's Supper, immersion being considered the only true baptism. Admission to the church is by vote of the majority, after baptism and profession of faith. Open communion is practiced and the invitation to the Lord's Supper is general, participation being left to the individual. The first day of the week is held to be the proper Christian Sabbath.

Polity

The Advent Christian Church is congregational in church government. For fellowship and the better conduct of such work as belongs to them in common, the churches are associated in annual conferences, which are grouped in four districts, and the Advent Christian General Conference represents the entire denomination.

SEVENTH DAY ADVENTISTS

General Conference, quadrennial.

Twelve union conferences in the United States and Canada.

Officers: *Pres.*, A. G. Daniells; *Sec.*, W. A. Spicer; *Treas.*, W. T. Knox.

Headquarters: Takoma Park, Washington, D. C.

Publishing, educational, medical, and other general activities are under the charge of a General Conference Committee, with a secretary for each department.

Colleges and Theological Seminaries

Name	*Location*	*President*
Broadview Theological Seminary	Lagrange, Ill.	H. O. Olson.
Clinton Theological Seminary	Clinton, Mo.	J. H. Schilling.
Hutchinson Theological Seminary	Hutchinson, Minn.	H. M. Johnson.
Emmanuel Missionary College	Berrien Springs, Mich.	F. Griggs.
Loma Linda Medical College	Loma Linda. Cal	N. G. Evans.
Pacific Union College	St. Helena, Cal.	W. E. Nelson.
Union College	College View, Neb.	H. A. Morrison.
Walla Walla College	College Place, Wash	W. I. Smith.
Washington Missionary College	Takoma Park, Wash., D. C.	M. E. Cady.

Periodicals

Advent Review and Sabbath Herald, Washington, D. C., Editor, F. M. Wilcox; *Signs of the Times*, Mountain View, Calif., Editor, A. O. Tait; *Watchman*, Nashville, Tenn., Editor, A. W. Spalding.

History

A few persons in New England, formerly of the First-Day Adventists, began in 1845 to observe the seventh day of the week, and to preach the doctrines which now constitute the distinctive tenets of the Seventh-Day Adventists. At a Conference, held in Battle Creek in 1860, these were organized under the name "Seventh-Day Adventist Denomination," and three years later a General Conference was organized.

Doctrine

The Seventh-Day Adventists have no formal or written creed, but take the Bible as their rule of faith and practice. They hold that the seventh day of the week, from sunset on Friday to sunset on Saturday, is the Sabbath established by God's law and should be observed as such; that immersion is the only proper form of baptism; that man is not by nature immortal, but receives eternal life only by faith in Christ; that the state to which man is reduced at death is one of unconsciousness; that the personal, visible coming of Christ is near at hand, and is to precede the millennium; that at the close of the millennium Christ with His people will return to the earth, the resurrection of the wicked will occur, and Satan, the originator of all sin, will, with his followers, meet final destruction; that the earth will then be made the fit abode of the people of God throughout the ages, where the righteous shall dwell forever, and sin will never again mar the universe of God. The service of washing one another's feet is observed at the quarterly meetings, the men and women meeting separately for this purpose, previous to the celebration of the Lord's Supper, during which they meet together.

With regard to the time of the Advent, they have never set a definite date, believing that it is near, but that the day and hour have not been revealed.

Polity

The local church is congregational in its government, although under the general supervision of the conference of which it is a member.

CHURCH OF GOD, ADVENTIST

General Conference. Last meeting August, 1919, Stanberry, Mo.

Officers: *Pres.*, S. W. Mentzer, Robins, Ia.; *Vice-Pres.*, G. T. Rodgers, Stanberry, Mo.; *Sec.*, Chester Walker, Albany, Mo.; *Treas.*, A. N. Dugger, Stanberry, Mo.

EXECUTIVE COMMITTEE. *Chmn.*, L. L. Presler, Orafino, Nebr.

Periodicals

Bible Advocate (weekly), Stanberry, Mo., Editor, A. N. Dugger; *Sabbath School Missionary* (semi-weekly), Stanberry, Mo., Editor, Mrs. Alice Lippincott.

History

In 1865 a number of Seventh-Day Adventists in Michigan withdrew from the main body and a year later were organized under the name "Church of God."

Doctrine and Polity

The fundamental doctrines of the Church of God are the same as those of the Seventh-Day Adventists, with variance in their views of prophecy and its application. The polity of the denomination is essentially congregational.

LIFE AND ADVENT UNION

Periodicals

Herald of Life, Editor, H. L. Babcock, 47 Orange St., New Haven, Conn.

History

Organized in 1864.

Doctrine

In matters of doctrine the members of this organization are in accord with the earlier Adventists except in regard to the resurrection and the millennium. They hold that the righteous dead only will be raised, and that eternal life is bestowed solely at the second coming of Christ; that the millennium, the one thousand years of Revelation, had its fulfillment in the past, and instead of being a time of peace and happiness, was a period of religious persecution and suffering; that this earth, purified by fire and renewed in beauty, will be the eternal inheritance and dwelling place of God's people, in which the wicked dead shall have no place.

Polity

In polity the Life and Advent Union is distinctly congregational; associations are for fellowship, and have no ecclesiastical authority.

CHURCHES OF GOD IN CHRIST JESUS, ADVENTIST

No general organization; 9 state conferences, annual.

Periodicals

Restitution, Editor, William H. Brown, Elizabeth, N. J.; *Restitution Herald,* Oregon, Ill., Editor, S. J. Lindsay; *Gospel Trumpet,* Paris, Ark., Editor, J. H. Shelton.

History

Organized in 1888.

Doctrine

In general accord with the Adventist bodies, and classed with them, although the term "Adventist" does not appear in its title. The Bible is recognized as the only creed.

Polity

Congregational.

AMERICAN CATHOLIC CHURCH

American Catholic Synod, at call of Exarch and Archbishop. Last meeting of the Synod April 10 and 11, 1920. American Catholic Consistory, quarterly.

Bishops

His Eminence J. R. Vilatte, D. C., Metropolitan, 4427 N. Mulligan Ave., Chicago, Ill.

The Most Rev. F. E. J. Lloyd, D. D., Mus. D., Archbishop and Primate, Box 406, Chicago, Ill.

School

Name	*Location*	*Dean*
American Catholic Seminary	Chicago	J. R. Vilatte

Periodical

American Catholic Quarterly, Box 406, Chicago, Ill., Editor, the Most Rev. Archbishop Lloyd.

GENERAL STATEMENT

Organized for the special purpose of bringing together American Catholics interested in the Old Catholic movement. It is in close fellowship with the Old Roman Catholic Church, but distinct from it in ecclesiastical organization.

In doctrine all of these churches are in full accord with the Old Catholic churches of Europe. They accept the seven ecumenical synods of the universal and undivided church prior to 1054, rejecting the filioque, papal supremacy and infallibility, and all union of church and state.

AMERICAN RESCUE WORKERS

(Formerly American Salvation Army)

Council, annual.

National headquarters: 2827 Frankford Ave., Philadelphia, Pa.

Officers: *Pres.*, Gen. James William Duffin; *Vice-Pres.* and *Treas.*, Brig. Gen. George A. Crider.

EXECUTIVE COMMITTEE. *Chmn.*, Brig. Gen. Geo. A. Crider.
ADVISORY COMMITTEE. *Chmn.*, Brig. Gen. Geo. A. Crider.

Periodical

Rescue Herald (quarterly), Editor, George A. Crider.

History

In 1882 Thomas E. Moore, connected with the Salvation Army, with a number of the American officers of that organization withdrew because of controversy in regard to financial administration. These headed a movement of independent work which was incorporated in 1884, and in 1885 was granted an amended charter under the name of the "Salvation Army of America." In 1913 the name was changed to "American Rescue Workers."

Doctrine and Polity

American Rescue Workers recognize the sacraments of baptism and the Lord's Supper, and are both an evangelistic and philanthropic organization. Their doctrines may be briefly stated as follows: The Bible is the inspired word of God, and is the rule of faith and guide to action; Jesus Christ was God manifest in the flesh; all who truly accept Christ as a personal Savior may be saved. The board of directors is elected to represent the corporation, the majority of them

being laymen. Titles to property are vested in the board and not in the general. Corps having real estate have their own local boards. Should a corps cease to exist, the board of directors is qualified to become the custodian of the property for purposes of the organization.

ARMENIAN CHURCH IN AMERICA

Rt. Rev. Bishop Tirair, *Armenian Prelate of America;* Rev. Father Atik Tzotzigian, *Secretary,* 65 Laurel Street, Worcester, Mass.

CENTRAL COMMITTEE ON RELIGION. *Sec.,* Rev. Father S. Nershabouh.

CENTRAL FINANCE COMMITTEE. *Sec.,* Mr. M. D. Mannelian.

There are fourteen general parishes in America, each including the parishes adjacent to the city giving name, as follows: Worcester, Boston, Lowell, Providence, Connecticut, New York, Chicago, Detroit, California, Richmond, Cleveland, St. Louis, Canada and South America.

History

For many years Armenians have been coming to this country, driven here by political disturbances and the disappointment of political hopes. Some of these belonging to the Protestant Armenian Church, on coming to America identified themselves with the Congregational or Presbyterian denominations. The greater number, however, belong to the national church in Armenia and adhere to that faith.

Doctrine

The doctrinal system is founded on the Nicene Creed without the addition made by the Western Church in regard to the Procession of the Holy Ghost from the Son, as well as from the Father. Their creed is explicit in teaching that Christ was perfect God and perfect man. The authorized version of the Scriptures is the translation made early in the fifth century by St. Mesrob and other fathers of the Armenian Church. Seven sacraments are accepted. Baptism is invariably administered by immersion, generally eight days after birth, and is followed immediately by the sacrament which is administered by the anointing with chrism or sacred oil, and by the laying on of hands by the officiating priest. Holy Communion is administered in both kinds, even to infants, so that practically every baptized Armenian is also a communicant. Auricular confession is practiced and priestly absolution is given. Every communicant is required to present himself to the priest, even if he has no sins to confess, and receive individual absolution before he can receive the Holy Communion. Prayers for the dead are offered. The saints and the Blessed Virgin are venerated, but the doctrine of the Immaculate Conception is not a part of the creed.

Polity

The government of the Armenian Church is both democratic and at the same time hierarchical, every officer being chosen by the people, but every minister having to be ordained by a Bishop who can trace his own commission to the Apostles through bishops in apostolic succession. The Catholicos of Etchmiadzine is the supreme head of all the Armenian churches throughout the world.

ASSEMBLIES OF GOD

General Council, annual.

Headquarters: 336 W. Pacific Street, Springfield, Mo.

Officers: *Chmn.*, Rev. E. N. Bell, Springfield, Mo.; *Sec.*, Rev. J. W. Welch, Springfield, Mo.

EXECUTIVE PRESBYTERY AND MISSIONARY COMMITTEE. *Chmn.*, Rev. J. W. Welch.

Schools

Name	*Location*	*Principal*
Bethel Bible School	Newark, N. J.	Frank Boyd.
Beulah Heights Missionary Training School	N. Bergen, N. J.	E. L. Whitcomb.
Pacific Bible and Missionary Training School	San Francisco, Calif.	R. J. Craig.
Middle West Bible Training School	Auburn, Neb.	S. A. Jamieson.

Periodicals

Pentecostal Evangel (bi-weekly), *Sunday School Helps*, Springfield, Mo., Editor, J. T. Boddy.

History

Following upon the great revival in 1907, a number of churches, missions, or assemblies in the United States and Canada entered upon an individual and distinctly evangelistic type of mission work. This was at first purely independent and voluntary, but some association and mutual fellowship became recognized as valuable and in 1914 a call was made for all interested in Bible order, system and united doctrine to meet at Hot Springs, Arkansas. About 100 delegates came to this meeting, representing a variety of denominations, some of them never having belonged to any denomination. An organization was agreed upon and incorporated in Arkansas in October and in Missouri in November, under the name of "Assemblies of God, General Council."

Doctrine

The Assemblies of God are mostly Armenian in doctrine. Distinctive tenets appear to be special emphasis upon the baptism of the Holy Ghost; sanctification as the goal for all believers; divine healing; the premillennial and imminent coming of Jesus to judge the world in righteousness, while reigning on earth for a thousand years; everlasting punishment for the wicked, and a new heaven and a new earth for the believers. "The Assemblies of God" are conscientiously opposed to participation in war.

Polity

The polity of the denomination is a combination of the congregational and presbyterial systems. The local churches are congregational in the conduct of their affairs. They act, however, under the advice and suggestions of elders or presbyters.

There are state bodies called district councils, and there is a General Council, for the consideration of affairs belonging to the church at large.

ASSYRIAN JACOBITE APOSTOLIC CHURCH

Priest: Hanna Koorie, 930 Broadway, Woodcliff, N. J.

Congregations are in the New England states, New York, New Jersey and Pacific states. Very Reverend Hanna Koorie is the only priest in America. He preaches in the Assyrian Language

in the Protestant Episcopal churches in the cities and coöperates with them.

Periodical

Beth Nahrin (Mesopotamia), 307 Sussex St., Paterson, N. J., Editor, N. E. Palak.

History

The Assyrian Jacobite Apostolic Church traces its origin to the first twelve apostles of Christ, particularly to St. Peter, who was the first Patriarch of Antioch.

The Assyrian fathers were the first Christian missionaries. From the beginning of Christianity, they went to Gaul, Persia, India, China and Africa, where under extreme persecutions they succeeded in establishing numerous schools and monasteries. From the dawn of Christianity the Assyrians have been constantly persecuted by the various Roman, Greek, Persian and Turkish rulers. Judging from the continuous numerous outrages, it seems that the Turks and the Arabs aimed to exterminate all the Assyrian Christians. In the face of all these persecutions, the Assyrians gallantly faced death and to this day ably uphold their Christian faith.

On account of the contact with American missionaries who had established schools in various localities, the attention of the Assyrians was turned to America. The people fled from the rule of the barbarous Turk and sought shelter under the American flag. Soon there were several large Assyrian communities. Some of these were members of the Assyrian Roman Catholic Church, others belonged to the Assyrian Protestant Church, while still others belonged to the Assyrian Nestorian Church or the Chaldean Church. On coming here all except the Nestorians identified themselves with their respective American denominations. As the number of the immigrants continued to increase the national Church services were in great demand, for the majority of the people were members of the Assyrian Jacobite Apostolic faith.

In April, 1907, the Assyrian Americans sent Deacon Hanna Koorie, then of Paterson, N. J., to Jerusalem. There he was ordained priest and later a koorie (cvhoorie). He returned to this country on September 28th of the same year. Immediately after returning to America, he assembled the wandering Assyrians, for the first time, to worship in St. Luke's Episcopal Church, Paterson, N. J. His people are mostly scattered in various states throughout the continent, particularly in the New England, the Middle Atlantic, the East-North Central and the Pacific states.

In 1919 the Assyrian Jacobite Apostolic Church was built in West Hoboken, N. J. In other localities, arrangements are frequently made with the rectors of different churches for the weekly services of the Assyrian congregation whenever the priest makes his regular calls. In some places halls are rented for Church services.

Doctrine

The doctrine of the Assyrian Jacobite Apostolic Church is based on the Nicene Creed. It varies, however, from the Western Church concerning the "Procession of the Holy Ghost" and uses "The Holy Ghost proceeded from the Father and is with the Son." It accepts the canons of the first three General Councils of the Church, namely, the Nicene, Constantinople and Ephesus, as well as the writings of the recognized fathers of the Church of the period of these councils. It teaches that Christ was perfect God and perfect man. The interpretation of the Bible, the ecclesiastical ordinances, as well as the tradition of the Church, are held equally important. The seven sacraments, Baptism, Confirmation, Eucharist, Penance, Extreme Unction,

Orders and Matrimony, are accepted. Baptism is administered by pouring or immersion, chiefly the latter, usually several days after birth and is followed immediately by confirmation which the officiating priest administers by anointing with the sacred oil or chrism in the form of a cross and by laying on of the hands. The minister also breathes on the child and the water. Auricular confession is accepted. Holy communion is the sacrament which contains the body and blood of Christ under appearance of bread and wine. It is received fasting and is given to the laity in one kind, the form of bread. Saints and the Blessed Virgin are venerated, and prayers are offered for the dead.

Polity

The organization of the Assyrian Jacobite Apostolic Church centers on the Patriarch who resides at Mardin, Dair el Zahfaran, and his authority is supreme in faith and all Church matters. Next in rank is the Mifrian who resides in Mosul and who alone can become Patriarch. Then follow the Iskiffs and the Mitrans, who, together with the Mifrian, act as the advisers of the Patriarch and as heads of various commissions or congregations which have charge of the Church administration. Only a Mifrian can become a Patriarch. The Mifrian is chosen from the Mitrans, all of whom are celibates. The Iskiffs can not rise higher in rank because they are widowed. Then follow the office of Koorie (Cvhoorie), Rhahib, priest and deacon, respectively. A deacon who is under thirty years of age can not be ordained to the office of priesthood. A celibate deacon can be ordained to the office of Rhahib, Mitran, Mifrian and Patriarch. A married deacon can become a Priest, a Koorie (Cvhoorie), and Iskiff.

The government of the Assyrian Jacobite Apostolic Church is democratic because every officer of the Church from the lowest to the highest is chosen by the people. It is also in a sense hierarchical, for every minister must be ordained by a bishop whose commission is traced to the Apostles through the apostolic succession of bishops.

BAHAI MOVEMENT

"For universal religion, brotherhood and peace."

Annual Convention, meets April 22 to 26, 1922, in Chicago.

Officers: *Pres.*, Mountford Mills, 2211 Broadway, New York, N. Y.; *Sec.*, Alfred E. Lunt, 89 State St., Boston, Mass.; *Chmn. Library Com.*, Mr. Chas. Mason Remey, P. O. Box 1319, Washington, D. C.

Periodicals

Star of the West, Box 283, Chicago, Ill.; *Reality*, 415 Madison Ave., New York City; *Teaching Bulletin*, Sec., Marian Haney, The Mendota, Washington, D. C.

History

Parallel with the prophecies of different religions relating to the establishment of a divine dispensation or kingdom among men have been prophecies relative to the coming of a great divine teacher, or divinely manifested "One," who would reform religion, restore its pristine purity, secure its wider adoption, and establish spiritual unity among the peoples of all the different nations, races, and religions. In Persia in 1844 a young man named Ali Mohammed declared himself to be such, calling himself the Bab (Arabic for door or gate), forerunner of the Promised Divine One whom he heralded as "He Whom God Would Manifest."

Doctrine

The general principles of the Bahais founded by teachings of the "Bab" are: The oneness of the religions of the world; the oneness of all humanity; the universal brotherhood of man; universal peace; and the perfect harmony of religion and science. Bahaism has no clergy, no religious ceremonial, no public prayers. Its only dogma is belief in God and His manifestations. In international relations the Bahais urge the necessity of a universal language to bring men into closer fellowship and mutual understanding, emphasize the incumbency of a Parliament of Man—a universal tribunal of justice or arbitration for the adjustment of international affairs—and teach the power of the Holy Spirit in the life of humanity.

Polity

There is no regular organization of Bahais. One may be a Bahai and still retain active membership in another religious body.

BAPTIST BODIES

GENERAL STATEMENT

The Baptist bodies of today trace their origin as distinct communities to the Protestant Reformation.

As soon as the Reformation gave men opportunity to interpret the teachings of the Scriptures for themselves, and to embody their convictions in speech and act, persons holding Baptist doctrines began to appear. In the first quarter of the sixteenth century they were found in Germany and Switzerland, and were called Anabaptists (Re-Baptizers), because they insisted that persons baptized in infancy must, upon profession of conversion, and in order to gain admission into church fellowship, be baptized again, although they do not appear to have insisted always on immersion.

The first Calvinistic or Particular Baptist church was formed in London in 1638, its members seceding peaceably from an older Separatis congregation. In 1641 a further secession from the same Separatist church occurred, and the new group became convinced from study of the New Testament that the apostolic baptism was immersion. They sent one of their number to Holland, where he was immersed by a minister of the Collegiate church at Rhynsberg, where the practice of immersion had been introduced, and on his return the rest of the church were immersed.

The first Baptist church in America was probably established by Roger Williams in Providence, R. I., in 1639, although this is disputed by the First Baptist Church of Newport, R. I., organized, it is claimed, with John Clarke as its pastor, the same year or shortly after. Roger Williams baptized Ezekiel Holliman, who in turn baptized him. Williams then baptized ten others, and this company of Baptist believers organized themselves into a church.

The history of the early Baptist churches in New England is one of constant struggle for existence. The Puritan government of Massachusetts was so bitter in its opposition that nearly a century after Roger Williams there were but eight Baptist churches in that colony. Conditions elsewhere were similar, although farther south there was less persecution.

With the general emancipation from ecclesiastical rule that followed the Revolutionary War, all disabilities were removed from the Baptists in the different states, and the new Federal Constitution effaced the last vestige of religious inequality.

In 1792 the Baptists of England organized a missionary society to send William Carey to India, and many of the Baptist churches in the United States became interested in the movement and contributed toward its support. The first foreign missionary society in America was the American Board, organized in 1810, in which Congregational, Presbyterian, Reformed, and other churches united, and among its first missionaries were Adoniram Judson, his wife, and Luther Rice. Knowing that in India they were to meet Baptists, they made special study of Baptist doctrine, and before landing came to the conclusion that believers' baptism by immersion was the true method. Judson immediately sent word of their change of view, and Rice soon after returned to America to present the cause of Baptist missions, and succeeded in arousing much interest in the churches. To meet the new conditions it became evident that some organization was essential, and in 1814 The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed.

The missionary work of this organization, however, represented only a part of its scope or achievement. It was, indeed, the first step toward bringing the various local churches together, overcoming the disintegrating tendencies of extreme independence, and arousing denominational consciousness. A home missionary society was organized in 1832. A tract society had been formed in 1824, which in 1840 was renamed the "American Baptist Publication Society."

As the discussion in regard to slavery became acute, there arose the differences which resulted in the present three conventions—Northern, Southern, and National. The southern churches withdrew in 1845 and formed the Southern Baptist Convention, whose purpose was to do for the southern Baptist churches just what the general convention had hitherto done for the entire Baptist denomination. It was not a new denomination; simply a new organization for the direction of the missionary and general evangelistic work of the churches of the Southern states.

The development of the National Baptist Convention, representing the Negro churches, was necessarily slow, and was not

complete until many years after the organization of the Southern Baptist convention.

These early American Baptist churches belonged to the Particular, or Calvinistic branch. Later, Arminian views became widely spread for a time, but ultimately the Calvinistic view of the atonement was generally accepted by the main body of Baptists in the Colonies. The divisions which now exist began to make their appearance at a relatively early date. In 1652 the church at Providence divided, one party organizing a church which marked the beginning of the General Six Principle Baptists. The Seventh Day Baptist body organized its first church at Newport in 1671. Arminianism practically disappeared from the Baptist churches of New England about the middle of the eighteenth century, but General Baptists were found in Virginia before 1714, and this branch gained a permanent foothold in the South. As a result of the revival movement, which followed Whitefield's visit to New England in 1740, the Separate Baptists came into existence and at one time were very numerous. The Free Baptists, in 1779, once more gave a general and widely accepted expression in New England to the Arminian view of the atonement.

Soon after the Revolutionary War the question of the evangelization of the Negro race assumed importance, and a Colored Baptist church was organized in 1788. With the general revival movement at the close of the eighteenth and the beginning of the nineteenth centuries, to which the Free Baptists owed no small part of their growth, there developed, especially in the mountain sections of the Middle West and in the Southern states, a reaction toward a sterner Calvinism, which, combined with the natural Baptist emphasis upon individualism, produced a number of associations strictly, even rigidly, Calvinistic, some of them going to the extent of dualism, as in the doctrine of the Two-Seed-in-the-Spirit Predestinarian Baptists.

About the same time, as missionary work became organized into societies, many of these associations opposed, not so much mission work itself, as its organization, through fear of a developing ecclesiasticism. These were variously termed "Old School," "Anti-Mission," "Hard Shell," and "Primitive" Baptists; but gradually the term "Primitive" became the most widely known and adopted. In contradistinction to these, the associations, or churches, which approved of missionary societies, came to be designated Missionary Baptists, though there was no definite denominational organization under that name.

The denominations mentioned, however, do not represent all who hold Baptist views, for during the revival period just referred to, the Disciples of Christ, or Churches of Christ, arose, who in practice are essentially Baptists, although they differ from the other bodies in some interpretations. With them also

may be classed the Adventists, the Brethren (Dunker, Plymouth, and River), Mennonites, and certain other bodies. The Armenian and Eastern Orthodox Churches practice baptism by immersion, but do not limit it to those of mature years.

By far the largest body of Baptists, not only in the United States, but in the world, is that popularly known as "Baptists," though frequently referred to, and listed in the census of 1890, as "Regular Baptists." Other Baptist bodies prefix some descriptive adjective, such as "Primitive," "United," "General," "Free," etc., but this, which is virtually the parent body, commonly has no such qualification. Its churches, however, are ordinarily spoken of as "Northern," "Southern," and "National," or "Colored." This does not imply any radical divergence in doctrine or ecclesiastical order. All are essentially one in these respects, and the division into the three major groups is largely for administrative purposes.

Doctrine

The cardinal principle of Baptists is implicit obedience to the plain teachings of the Word of God. Under this principle, while maintaining with other evangelical bodies the great truths of the Christian religion, they hold: (1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinance, and the practice of the early church, immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the church observed in commemoration of the sufferings and death of Christ.

The beliefs of Baptists have been incorporated in confessions of faith. Of these, the Philadelphia Confession, originally issued by the London Baptist churches in 1689 and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. The Philadelphia Confession is strongly Calvinistic. The New Hampshire Confession modifies some of the statements of the earlier documents, and may be characterized as moderately Calvinistic. But while these confessions are recognized as fair expressions of the faith of Baptists, there is nothing binding in

them, and they are not regarded as having any special authority. The final court of appeal for Baptists is the Word of God. Within limits, considerable differences in doctrine are allowed, and thus opportunity is given to modify beliefs as new light may break from or upon the "Word." Among Baptists, heresy trials are rare.

Polity

Baptist church polity is congregational or independent. Each church is sovereign so far as its own discipline and worship are concerned, calls or dismisses its own pastor, elects its own deacons or other officers, and attends to its own affairs. Admission to church membership is by vote of the church, usually after examination of the candidate by the church committee. There is no specific age limit, although the admission of very young children is discouraged. All members have equal voting rights in church matters, except that in some churches they are restricted to those over a certain age. The officers are the pastor and deacons, who, with such other persons as the church may elect, constitute a church committee, usually called the standing committee, and have general care of the affairs of the church, but no authority, except as it is specifically delegated to them by the church. Church property is held sometimes by a board of trustees, sometimes by the entire society, and sometimes by a special committee of the church.

For missionary and educational or other purposes, Baptist churches usually group themselves into associations. The oldest is the Philadelphia Association, organized in 1707, which stood alone until 1751, when the Charleston Association was formed in South Carolina. These associations meet annually and are composed of messengers sent by the churches. They elect their own officers, receive reports from the churches, and make recommendations with regard to work or other matters in which the churches are interested. They have, however, no authority to legislate for the churches, and no power to enforce any action they may take.

Applicants for the ministry are licensed to preach by the church in which they hold membership. If after a period of service as licentiate, ordination is desired, a council of sister churches is called by the church in which membership is held, and on the recommendation of this council the church arranges for ordination. In both cases the right to license and the right to ordain are held by the individual church. Previous to ordination there is always an examination of the candidate on matters of religious experience, call to the ministry, and views on scriptural doctrine. During his ministry a pastor is usually a member of the church which he serves, and is amenable to its discipline. When a question of dismissal from the ministry

arises, the individual church calls a council of sister churches for the examination of charges, and on the recommendation of this council, the church usually bases its decision.

Besides local associations, Baptists have also organized state conventions or state mission societies, state educational societies, city mission societies, etc. These larger bodies attend to missionary or educational work in the various states or districts, and are supported by the churches.

NORTHERN BAPTIST CONVENTION

Convention, annual; next meeting, Indianapolis, Ind., June 13-20, 1922.

Thirty-seven state conventions and about 1,200 associations.

Officers: *Pres.*, Mrs. W. A. Montgomery, Rochester, N. Y.; *Exec. Sec.*, Rev. W. C. Bitting, 503 8th Ave., Asbury Park, N. J.; *Treas.*, Frank L. Miner, 608 Flynn Bldg., Des Moines, Ia.

GENERAL BOARD OF PROMOTION. *Gen. Direc.*, Rev. J. Y. Aitchison, 276 Fifth Avenue, New York City; *Ex. Secs.*, Rev. F. W. Padelford, Rev. Hugh A. Heath; *Treas.*, James C. Colgate; *Bus. Manager*, H. R. Greaves.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 276 Fifth Ave., N. Y. C. *Pres.*, Rev. W. S. Abernethy, Chastelton Apt., Wash., D. C.; *Secs.*, Rev. James H. Franklin, Rev. J. C. Robbins; *Associate and Rec. Secy.*, W. B. Lipphard; *Treas.*, George B. Huntington; *Foreign and Candidate Sec.*, Rev. P. H. J. Lerrigo.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1701 Chestnut St., Philadelphia, Pa. *Pres.*, L. S. Chapman, N. Y. C.; *Gen. Sec.*, Rev. Gilbert N. Brink; *Treas.*, George L. Estabrook; *Bus. Mgr.*, H. E. Cressman; *Book Editor*, Rev. D. G. Stevens; *Editor-in-Chief, Sunday School Publications*, Rev. W. E. Raffety; *Religious Educ. Sec.*, Rev. W. E. Chalmers; *Social Education Sec.*, Rev. S. Z. Batten; *Bible and Field Sec.*, Rev. S. G. Neil.

AMERICAN BAPTIST HOME MISSION SOCIETY, 23 E. 26th St., New York City. *Pres.*, Charles R. Brock; *Exec. Sec.*, Rev. C. L. White; *Sec. English-Speaking Missions and Indian Work*, Rev. L. C. Barnes; *Supt. of Work in Latin N. A.*, Rev. C. S. Detweiler; *Sec. of Education*, Rev. G. R. Hovey; *Sec. City and Foreign-Speaking Missions*, Rev. C. A. Brooks; *Architect Sec.*, George E. Merrill; *Sec. Social Service and Rural Community Work*, Rev. Rolvix Harlan; *Dept. of Evangelism*, Rev. H. F. Stilwell; *Treas.*, Samuel Bryant, New York.

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 276 Fifth Ave., New York City. *Pres.*, Mrs. Andrew MacLeish, Illinois; *Foreign Vice-Pres.*, Mrs. Nathan R. Wood, Mass.; *Home Vice-Pres.*, Mrs. H. E. Goodman, Illinois; *Treas.*, Miss Alice M. Hudson; *Foreign Sec.*, Miss Nellie G. Prescott; *Acting Home Sec.*, Miss Helen Hudson.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, 276 Fifth Ave., New York City. *Pres.*, Mrs. G. W. Coleman, Boston; *Exec. Sec.*, Mrs. Katherine S. Westfall; *Missionary Correspondence Sec.*, Clara E. Norcutt; *Treas.*, Mrs. Mary C. Bloomer; *Org. Sec.*, Ina E. Burton; *Christian Americanization Sec.*, Alice W. S. Brimson, Chicago, Ill.; *Candidate Sec.*, Jessie Dodge White.

WORLD-WIDE GUILD (HOME AND FOREIGN). *Sec.*, Miss Alma J. Noble, 218 Lancaster Ave., Buffalo, N. Y.; *Field Sec.*, Miss Helen Crissman.

CHILDREN'S WORLD CRUSADE (HOME AND FOREIGN). *Sec.*, Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y.

BOARD OF EDUCATION, 276 Fifth Ave., New York City. *Sec.*, Rev. F. W. Padelford; *Asst. Sec.*, Rev. Geo. R. Baker.

MINISTERS AND MISSIONARIES BENEFIT BOARD, 276 Fifth Ave., New York City. *Pres.*, E. H. Haskell, 176 Federal St., Boston, Mass.; *Exec. Sec.*, Rev. E. T. Tomlinson; *Associate Sec.*, Rev. Peter C. Wright; *Treas.*, A. M. Harris.

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA, 125 N. Wabash Ave., Chicago, Ill. *Pres.*, Rev. C. W. Atwater, Cincinnati, O.; *Gen. Sec.*, Rev. J. A. White; *Treas.*, O. O. Montague, Chicago, Ill.

Theological Seminaries

Name	*Location*	*President or Dean*
Berkeley Divinity School	Berkeley, Calif	C. M. Hill.
Divinity School, University of Chicago	Chicago, Ill	Shailer Mathews.
Colgate Theological Seminary	Hamilton, N. Y	J. F. Vichert.
Crozer Theological Seminary	Upland, Pa	Milton G. Evans.
Kansas City Baptist Theological Seminary	Kansas City, Kans	P. W. Crannell.
Newton Theological Institution	Newton Centre, Mass.	George E. Horr.
Northern Baptist Theological Seminary	Chicago, Ill	G. W. Taft.
Rochester Theological Seminary	Rochester, N. Y	C. A. Barbour.

Training Schools

Baptist Missionary Training School	Chicago, Ill	Mrs. Clara D. Pinkham.
Kansas City Training School	Kansas City, Kans	P. W. Crannell.
Baptist Institute for Christian Workers	Philadelphia, Pa	J. M. Wilbur.
Danish Baptist Theological Seminary	Des Moines, Iowa	N. S. Lawdahl.
Hungarian Training School	Cleveland, Ohio	Stephen Orosz.
Norwegian Baptist Divinity House	Chicago, Ill	H. Gundersen.
Russian Training School	New York City	John Bokmelder.
Slovak Training School	Chicago, Ill	V. Kralicek.
Swedish Training School	St. Paul, Minn	G. A. Hagstrom.

Colleges and Universities

*Bates College	Lewiston, Me	C. D. Gray.
Brown University	Providence, R. I	W. H. P. Faunce.
Bucknell University	Lewisburg, Pa	Emory W. Hunt.
Carleton College	Northfield, Minn	Donald J. Cowling.
University of Chicago	Chicago, Ill	Harry Pratt Judson.
Colby College	Waterville, Me	Arthur J. Roberts.
Colgate University	Hamilton, N. Y	E. B. Bryan.
Denison University	Granville, Ohio	Clark W. Chamberlain.
Des Moines University	Des Moines, Iowa	John A. Earl.
Franklin College	Franklin, Ind	C. E. Goodell.
Grand Island College	Grand Island, Neb	Charles Firth.
*Hillsdale College	Hillsdale, Mich	A. C. Hageman (Act'g).
Kalamazoo College	Kalamazoo, Mich	H. L. Stetson.
Keuka College	Keuka Park, N. Y	Arthur H. Norton.
McMinnville College	McMinnville, Oreg	Leonard W. Riley.
Ottawa University	Ottawa, Kans	S. E. Price.
Rio Grande College	Rio Grande, Ohio	Simeon H. Bing.
University of Redlands	Redlands, Calif	Victor L. Duke.
University of Rochester	Rochester, N. Y	Rush Rhees.
Shurtleff College	Alton, Ill	George M. Potter.
Sioux Falls College	Sioux Falls, S. D	V. C. Coulter.
Temple University	Philadelphia, Pa	R. H. Conwell.
Vassar College	Poughkeepsie, N. Y	Henry N. MacCracken.
William Jewell College	Liberty, Mo	D. J. Evans.

* Founded by Free Baptists.

Junior Colleges

Name	*Location*	*President or Dean*
Alderson Baptist Academy	Alderson, W. Va.	Emma S. Alderson.
Broaddus College	Philippi, W. Va.	M. F. Forbell.
Cedar Valley College	Osage, Iowa	W. R. Barbour.
Colorado Woman's College	Denver, Colo.	J. W. Bailey.
Frances Shimer School	Mt. Carroll, Ill.	William P. McKee.
Hardin College	Mexico, Mo.	J. W. Million.
Lagrange College	Lagrange, Mo.	D. J. Scott.
Stephens College	Columbia, Mo.	James M. Wood.

Academies

Bethel Academy	St. Paul, Minn.	A. J. Wingblade.
Coburn Classical Institute	Waterville, Me.	D. T. Harthorn.
Colby Academy	New London, N. H.	Gains H. Barrett.
Cook Academy	Montour Falls, N. Y.	B. C. Cate.
Doane Academy	Granville, Ohio	H. R. Hundley.
Hebron Academy	Hebron, Me.	E. C. Morrison (Act'g).
Higgins Classical Institute	Charleston, Me.	William A. Tracy.
Keystone Academy	Factoryville, Pa.	Curtis P. Coe.
Maine Central Institute	Pittsfield, Me.	D. E. Andrews.
Peddie Institute	Hightstown, N. J.	R. W. Swetland.
Pillsburg Academy	Owatonna, Minn.	Milo B. Price.
Ricker Classical Institute	Houlton, Me.	E. H. Stover.
Southwest Academy	Bolivar, Mo.	John Cavlin Pike.
Suffield School	Suffield, Conn.	H. G. Truesdell.
Vermont Academy	Saxtona River, Vt.	Raymond McFarland.
Wayland Academy	Beaver Dam, Wis.	E. P. Brown.
Will Mayfield Academy	Marble Hill, Mo.	A. F. Hendrick.
Worcester Academy	Worcester, Mass.	S. F. Holmes.

Official Periodicals

The Baptist, 417 So. Dearborn St., Chicago, Ill., Editor, Arthur W. Cleaves; *Missions*, 276 Fifth Ave., New York, N. Y., Editor, Rev. H. B. Grose.

Other Periodicals

Chrestinul (Rumanian) (semi-monthly), Detroit, Mich., Editor, Rev. J. R. Socacin; *Jugend-Herold* (German) (monthly), Cleveland, O., Editor, Rev. F. W. C. Meyer; *Muntere Saeman* (monthly), Cleveland, O., Editor, Rev. Gottlob Fetzer; *Sendbote* (weekly), Cleveland, O., Editor, Rev. Gottlob Fetzer; *Wegweiser* (monthly), Cleveland, O., Editor, Rev. Gottlob Fetzer; *Evangelista* (Spanish) (monthly), San Juan, P. R., Editor, H. W. Vodra; *Forsamlingen och Hammet* (Swedish) (monthly), Chicago, Ill., Editor, Thorsten Clafford; *Il Cristiano* (Italian) (weekly), Brooklyn, N. Y., Editor, A. Mangano; *Nya Vecko-Posten* (Swedish) (weekly), Chicago, Ill., Editor, Rev. E. Wingren; *Sondagsskolan och Hemmet* (Swedish) (quarterly), Chicago, Ill., Editor, Rev. E. Sjostrand; *Svenska Standaret* (weekly), Chicago, Ill., Editor, Rev. E. Sjostrand; *Vaegteren* (Danish-Norwegian) (weekly), Harlan, Ia., Editor. Rev. R. J. Petersen; *Watchman-Examiner* (weekly), New York, N. Y., Editor, Rev. Curtis Lee Laws; *Wawr* (Welsh) (monthlv), Utica, N. Y., Editor, G. Griffith; *Baptist Observer* (weekly), Indianapolis, Ind.. Editor, Rev. T. J. Parsons; *Baptist Record* (weekly), Pella, Ia., Editor, Rev. R. R. Sadler; *Journal and Messenger* (weekly), Cincinnati, O., Editor, Rev. G. W. Lasher.

History

After the withdrawal of the Southern churches, 1845, the Baptist churches of the North continued to grow. The intense controversies of the eighteenth century and the early part of the nineteenth century were no longer manifest. Educational institutions developed and there came to be a general unity of purpose and of life. The individualism which distinguished earlier times gradually gave place to a closer associationalism. Various organizations which had already proved their value elsewhere were adopted into the denomina-

tional life, all tending toward mutual church action. The Young People's Union rallied the forces of the young people, both for church life and general denominational activity. The Baptist Congress was formed for the consideration of matters affecting the general welfare of the churches. The American Baptist Missionary Union, which had fallen heir to the foreign work of the general convention, the American Baptist Home Mission Society, the American Baptist Publication Society, and other organizations, were carried on with energy.

The chief change in denominational methods of late years was the organization of the Northern Baptist Convention, at Washington, D. C., in 1907, as a strictly delegated body from the Baptist churches of the North and West. The three great denominational societies, including the separate societies of women, have placed themselves under its direction, and report each year to the convention. A single committee prepares a budget for the following year, based on the estimates of the societies, which is apportioned according to states, associations, and churches. Organic union of the societies is beset with legal difficulties, but this method secures the chief advantages of organic union. The result has been to consolidate agencies, eliminate useless expenditures, prevent overlapping of missionary work, and in general to secure a unity, economy, and efficiency that was before sadly lacking. Increasingly satisfactory results along these lines have been observable from year to year, especially in the line of compactness of organization.

Doctrine and Polity

The doctrine and polity of the Northern Baptist churches have been set forth in the general statement on Baptists. In general, the Northern churches are held to be less rigidly Calvinistic in their doctrine than the Southern churches. Membership and ministry are interchanged on terms of perfect equality. In the Northern Convention, the dividing line between the white and Negro churches is not as sharply drawn as in the Southern. There are Negro members of white churches, and Negro churches in white associations, while white and Negro associations mingle more freely.

SOUTHERN BAPTIST CONVENTION

Annual; next session held in Jacksonville, Fla., May 17-22, 1922.

There is in each state a State Convention or General Association. The Southern Baptist Convention, the State Conventions, and the district associations are composed of ministerial and lay members.

Officers: *Pres.*, Rev. Edgar Young Mullins, Louisville, Ky.; *Secs.*, Rev. Hight C. Moore, Nashville, Tenn., J. Henry Burnett, Macon, Ga.; *Treas.*, George W. Norton, Louisville, Ky.

EXECUTIVE COMMITTEE. *Chmn.*, Rev. Edgar Young Mullins, Louisville, Ky.; *Sec.*, Rev. Hight C. Moore, Nashville, Tenn.

FOREIGN MISSION BOARD, P. O. Box 1595, Richmond, Va. *Pres.*, R. E. Gains; *Cor. Sec.*, Rev. J. F. Love; *Asst. Sec.*, Rev. T. B. Ray; *Treas.*, George N. Sanders.

Home Mission Board, 1004 Healey Bldg., Atlanta, Ga. *Pres.*, Rev. John F. Purser; *Cor. Sec.*, Rev. B. D. Gray; *Educational Sec.*, Victor I. Masters; *Enlistment Sec.*, Rev. O. E. Bryan.

SUNDAY SCHOOL BOARD, 161 8th Ave., North Nashville. Tenn. *Pres.*, Rev. W. F. Powell; *Cor. Sec. and Treas.*, Rev. I. J. Van Ness.

LAYMEN'S MOVEMENT, Knoxville, Tenn. *Chmn. Exec. Com.*, J. H. Anderson; *Gen. Sec.*, J. T. Henderson.

EDUCATION BOARD, 317 Jefferson Bank Bldg., Birmingham, Ala. *Pres.*, Frank S. White; *Cor. Sec.*, Rev. W. C. James.

WOMAN'S MISSIONARY UNION (auxiliary to Southern Baptist Convention), Jefferson Bank Bldg., Birmingham, Ala. *Pres.*, Mrs. W. C. James, Birmingham, Ala.; *Cor. Sec.*, Miss Kathleen Mallory; *Treas.*, Mrs. W. C. Lowndes, 2114 Mt. Royal Terrace, Baltimore, Md. Organ: *Royal Service* (monthly), Miss Kathleen Mallory.

RELIEF AND ANNUITY BOARD, 618 Slaughter Bldg., Dallas, Tex. *Pres.*, Rev. Wallace Bassett; *Cor. Sec.*, Wm. Lunsford; *Treas.*, Stewart D. Beckley.

Colleges and Universities

Name	*Location*	*President or Secretary*
Anderson College	Anderson, S. C	John E. White.
Baptist Bible Institute	New Orleans, La	B. H. DeMent.
Baylor Female College	Belton, Tex	J. C. Hardy.
Baylor University	Dallas, Tex	Samuel P. Brooks.
Bessie Tift College	Forsyth, Ga	J. H. Foster.
Bethel College	Russellville, Ky	George F. Dasher.
Bethel Female College	Hopkinsville, Ky	J. W. Gaines.
Blue Mountain College	Blue Mountain, Miss	W. T. Lowrey.
Burleson College	Greenville, Tex	W. I. Thames.
Carson-Newman College	Jefferson City, Tenn	Oscar E. Sams.
Central College	Conway, Ark	Doak S. Campbell.
Chowan College	Murfreesboro, N. C	Preston S. Vann.
Clark Memorial College	Newton, Miss	John F. Carter.
Coker College	Hartsville, S. C	E. W. Sikes.
Columbia College (of Florida)	Lake City, Fla	A. P. Montague.
Cumberland College	Williamsburg, Ky	A. R. Evans, Act'g.
Decatur College	Decatur, Tex	J. L. Ward.
Doyle College	Doyle, Tenn	W. T. Hallowell.
Furman University	Greenville, S. C	W. J. McGlothlin.
Georgetown College	Georgetown, Ky	M. B. Adams.
Greenville Female College	Greenville, S. C	D. M. Ramsay.
Hardin College	Mexico, Mo	S. J. Vaughn.
Hillman College	Clinton, Miss	W. T. Lowrey.
Hollins College	Hollins, Va	Miss Matty L. Cocke.
Howard College	East Lake, Birmingham, Ala	C. B. Williams.
Howard Payne College	Brownwood, Tex	L. J. Mims.
Jacksonville College	Jacksonville, Tex	B. J. Albritton.
John B. Stetson University	De Land, Fla	Lincoln Hulley.
Judson College for Young Ladies	Marion, Ala	Paul V. Bomar.
Lagrange College	Lagrange, Mo	John W. Crouch.
Limestone College	Gaffney, S. C	Lee Davis Lodge.
Louisiana College	Pineville, La	C. Cottingham.
Mars Hill College	Mars Hill, N. C	R. L. Moore.
Mercer University	Macon, Ga	Rufus Weaver.
Meredith College	Raleigh, N. C	C. E. Brewer.
Mississippi College	Clinton, Miss	J. W. Provine.
Mississippi Woman's College	Hattiesburg, Miss	J. L. Johnson.
Oklahoma University	Shawnee, Okla	J. A. Tolman.
Ouashita College	Arkadelphia, Ark	C. E. Dicken.
Oxford College for Girls	Oxford, N. C	F. P. Hobgood.
Shorter College	Rome, Ga	A. W. Van Hoose.
Simmons College	Abilene, Tex	J. D. Sandefer.
Southern Female College	Lagrange, Ga	C. W. Minor.
Southwest Baptist College	Bolivar, Mo	J. C. Pike.
Stephens College	Columbia, Mo	James M. Wood.
Tennessee College for Women	Murfreesboro, Tenn	George J. Burnett.
Union University	Jackson, Tenn	H. E. Watters.
Virginia Intermont College	Bristol, Va	H. G. Noffsinger.
Wake Forest College	Wake Forest, N. C	W. L. Poteat.
Westhampton College	Richmond College, Va	F. W. Boatwright.
William Jewell College	Liberty, Mo	D. J. Evans.
Will Mayfield College	Marble Hill, Mo	A. F. Hendricks.
Woodland College	Jonesboro, Ark	W. M. Harrell.

Theological Seminaries

Southern Baptist Theological Seminary	Louisville, Ky	E. Y. Mullins.
Southwestern Baptist Theological Seminary	Fort Worth, Tex	L. R. Scarborough.

Periodicals

Alabama Baptist (weekly), Birmingham, Ala., Editor, Rev. L. L. Gwaltney; *Baptist Advance* (weekly), Little Rock, Ark., Editor, Rev. J. S. Compere; *Baptist Boys and Girls* (weekly), Nashville, Tenn., Editor, Rev. Hight C. Moore; *Baptist and Reflector* (weekly), Nashville, Tenn., Editor, Rev. J. D. Moore; *Baptist Chronicle* (weekly), Alexandria, La., Editor, E. O. Ware; *Baptist Courier* (weekly), Greenville, S. C., Editor, Rev. Z. T. Cody; *Baptist Flag* (weekly), Fulton, Ky., Editor, Rev. T. F. Moore; *Baptist Messenger* (weekly), Oklahoma City, Okla., Editor, Rev. C. P. Stealy; *Baptist Record* (weekly), Jackson, Miss., Editor, Rev. P. I. Lipsey; *Baptist Review and Expositor* (quarterly), Louisville, Ky., Editor, Rev. E. Y. Mullins; *Baptist Standard* (weekly), Dallas, Tex., Editor, Rev. E. C. Routh; *Biblical Recorder* (weekly), Raleigh, N. C., Editor, Rev. Livingston Johnson; *Central Messenger*, Brownwood, Tex., Editor, W. R. Earp; *Charity and Children*, Thomasville, N. C., Editor, Archibald Johnson; *Child's Gem* (weekly), Nashville, Tenn., Editor, Rev. Hight C. Moore; *Christian Index* (weekly), Atlanta, Ga., Editor, Louie D. Newton; *Convention, Southern, Publications* (quarterly), Nashville, Tenn., Editor, Rev. E. C. Dargan; *Kind Words* (weekly, semi-monthly, monthly), Nashville, Tenn., Editor, Rev. Hight C. Moore; *Home and Foreign Fields* (monthly), Editor, Rev. G. S. Dobbins, Nashville, Tenn.; *Our Missionary Helper* (monthly), Decatur, Ga., Editor, Mrs. C. E. Kerr; *News and Truths* (weekly), Murray, Ky., Editor, Rev. H. B. Taylor; *Religious Herald* (weekly), Richmond, Va., Editor, Rev. R. H. Pitt; *Western Evangel* (weekly), Abilene, Tex., Editor, Horace I. Trout; *Western Recorder* (weekly), Louisville, Ky., Editor, Rev. V. I. Masters; *Word and Way* (weekly), Kansas City, Mo., Editor, Rev. S. M. Brown; *Florida Baptist Witness*, Jacksonville, Fla., Editor, Rev. J. W. Mitchell; *Church Life* (monthly), Baltimore, Md., Editor, Rev. K. A. Handy.

History

At the time of the formation of the Triennial Convention in 1814, the Baptist population was chiefly in New England and the Middle and Southern seaboard states, and the center of executive administration was located first at Philadelphia and subsequently at Boston. With the growth of migration to the South and Southwest, the number of churches in those sections of the country greatly increased, and it became difficult to associate in a single advisory council more than a small percentage of the Baptist churches in the United States, especially as means of transportation were deficient and expensive. At the same time the question of slavery occasioned much discusssion between the two sections.

This led to formal withdrawal of the various Southern state conventions and auxiliary foreign mission societies, and to the organization at Augusta, Ga., in May, 1845, of the Southern Baptist Convention. About 300 churches were represented. In all the discussions and in the final act of organization, there was very little bitterness, the prevalent conviction being that those of kindred thought would work more effectively together. The specific purpose of the convention, as plainly set forth, was to carry out the benevolent purposes of the churches composing it; to elicit, combine, and direct their energies for the propagation of the gospel, and to cooperate for the promotion of foreign and domestic missions and other important objects, while respecting the independence and equal rights of the churches themselves.

Previous to the Civil War the convention met biennially; since that time it has met annually. Two boards were organized, both of which were appointed by and reported to the convention—a foreign

mission board, located at Richmond, Va., and a domestic or home mission board, located first at Marion, Ala., afterwards at Atlanta, Ga. Subsequently boards were added to administer funds contributed for Bible distribution and to carry on Sunday school work. The Bible Board was afterwards consolidated with the Home Mission Board. The Sunday School Board failed through financial difficulties, but in 1891 a new board of the same nature was established at Nashville, Tenn.

Doctrine and Polity

In doctrine the Southern Baptist churches are in general harmony with those of the North, although as a rule they are more strictly Calvinistic, and the Philadelphia Confession of Faith is more firmly held than in the northern churches. In polity, likewise, there is no essential difference. The northern and southern churches interchange membership and ministry on terms of perfect equality, and their separation is administrative in character, not doctrinal or ecclesiastical.

BAPTISTS (COLORED)—NATIONAL BAPTIST CONVENTION

Convention, annual; next meeting, Los Angeles, Calif., September, 1922.

Officers: *Pres.*, Rev. E. C. Morris, Helena, Ark.; *Sec.*, Prof. R. B. Hudson, Selma, Ala.; *Treas.*, Rev. A. J. Stokes, Montgomery, Ala.; *Statistician*, Rev. C. H. Parrish, Louisville, Ky.

FOREIGN MISSION BOARD, Philadelphia, Pa. *Sec.*, Rev. J. E. East. Organ: *The Mission Herald.*

HOME MISSION BOARD, Wynne, Ark. *Sec.*, Rev. W. F. Lovelace. Organ: *Baptist Vanguard.*

SUNDAY SCHOOL PUBLISHING BOARD, Nashville, Tenn. *Sec.*, Rev. A. M. Townsend.

EDUCATIONAL BOARD, Nashville, Tenn. *Sec.*, Rev. S. N. Vass.

BAPTIST YOUNG PEOPLE'S BOARD, Nashville, Tenn. *Sec.*, Rev. E. W. D. Isaac.

NATIONAL BAPTIST BENEFIT BOARD, Greenville, Miss. *Sec.*, Rev. E. G. Mason.

CHURCH EXTENSION BOARD, Memphis, Tenn. *Sec.*, Rev. B. J. Perkins.

WOMAN'S AUXILIARY BOARD, Washington, D. C. *Sec.*, Miss N. H. Burroughs.

Schools

Name	*Location*	*President or Dean*
National Baptist Theological Seminary	Nashville, Tenn.	H. Owens.
Training School for Women and Girls	Washington, D. C.	Miss N. H. Burroughs.

Periodical

National Baptist Voice (official organ), Nashville, Tenn., Editor, J. D. Crenshaw.

NEW ENGLAND BAPTIST MISSIONARY CONVENTION. An historic group of National Baptists, organized 1874, covering the states from Maine to the District of Columbia. *President*, Rev. J. C. Jackson, 3837 Germantown Ave., Philadelphia, Pa.

History

The early history of the Negro Baptists in the United States is closely interwoven with that of the white Baptists, and yet from the

period prior to the War of the American Revolution until the present day there have been distinctive Negro Baptist churches—that is, churches whose members, officers, and pastors were of the Negro race. The first organization of this kind of which there is any record was at Silver Bluff, in Aiken County, S. C. It was formed by eight slaves on the plantation of George Galpin in a settlement on the Savannah River, near Augusta, Georgia, and appears to have dated from some years previous to 1778. In 1805 the Joy Street Baptist Church, the first in New England, was organized in Boston; in 1808 the Abyssinian Church in New York City; in 1809 the First African Baptist Church in Philadelphia. These three were the first Negro Baptist churches in the North.

The first Baptist Church of Washington, D. C., was organized in 1802, including in its membership many Negro people. In 1833, when the congregation moved to a new edifice, the Negro members were encouraged to continue in the old building. In 1839 they organized as the Nineteenth Street Baptist Church and the building passed into their hands. This experience in Washington was repeated in many places in the South where the Negro members worshipped with white organizations, until it seemed wise for them to have their own churches.

The first effort at ecclesiastical organization of Negro Baptists appears to have been the formation of the Wood River Association of Illinois in 1838. An association was also established in Louisiana in the same year. The first state convention was organized in North Carolina in 1866 and in 1867 the second, third and fourth, in Alabama, Arkansas, and Virginia, and in 1869 the fifth in Kentucky. In 1886 the National Baptist Convention was organized in St. Louis, Mo. In 1893 the National Educational Convention was organized in Washington, D. C. In September, 1895, the Foreign Missionary Convention of the United States of America, the National Baptist Convention, and the National Baptist Educational Convention met in Atlanta, Georgia, and all united in the present National Baptist Convention. The preamble to the constitution adopted at that meeting says: "It is the sense of the colored Baptists of the United States of America, convening in the city of Atlanta, Georgia, September 28, 1895, in several organizations known as the Baptist Foreign Missionary Convention of the United States of America, engaged in missionary work on the west coast of Africa, the National Baptist Convention, which has been engaged in missionarv work in the United States, and the National Baptist Educational Convention, which has sought to look after the educational interests, that the interest of the Kingdom of God requires that these several bodies above named should unite in one body. The object of this convention shall be to do missionary work in the United States of America, in Africa and elsewhere, and to foster the cause of education."

Doctrine and Polity

In doctrine and polity the Negro Baptists are in close accord with the Northern and Southern Conventions. They represent the more strictly Calvinistic type in doctrine, and in polity refer the settlement of any difficulties that may arise to an ecclesiastical council. Their churches unite in associations, generally along state lines, for the discussion of topics relating to church life, the regulation of difficulties, the collection of statistics, and the presentation of annual reports. These meetings are consultative and advisory rather than authoritative.

In addition to the associations there are conventions which are held for the consideration of the distinctly missionary side of church life and not infrequently extend beyond state lines.

SIX PRINCIPLE BAPTISTS

(The International Old Baptist Union)

Two annual conferences in the United States.

Officers: *Presiding Bishop of International Old Baptist Union,* Rev. T. H. Squire, Allisonville, Ontario, Can. *Pres. Rhode Island Conf.*, Rev. Warren Dawley, West Kingston, R. I.; *Pres., Pa. Conf.*, J. H. Billings, Nicholson, Pa.

Periodical

Divine Light and Truth (monthly), London, Eng.

History

In 1653 a number of members of the Baptist Church at Providence, R. I., withdrew and organized the General Six Principle Baptist Church, the six principles being those mentioned in Hebrews vi, 1-2—repentance, faith, baptism, laying on of hands, resurrection of the dead, and eternal judgment. Other churches were organized on the same basis and in time two conferences were formed, one in Rhode Island and Massachusetts and one in Pennsylvania. These conferences are members of an international body, entitled "The Old Baptist Union in All the World," which is represented by an international council, consisting of a bishop of the union, an international secretary, a treasurer, and representatives elected by the churches in the different countries. This council has authority to act in all "matters relating to the world-wide union or extension minutes," but the churches in each country or state manage their own internal affairs without interference from the international council or from the churches of any other country or state.

Doctrine and Polity

In doctrine these churches are in sympathy with the Arminian rather than the Calvinistic Baptists. Their distinctive feature is still the laying on of hands when members are received into the church. The general ecclesiastical organization corresponds to that of other Baptist bodies.

SEVENTH DAY BAPTISTS

General Conference, annual; next meeting, Ashaway, R. I., August, 1922.

Officers: *Pres.*, M. Wardner Davis, Salem, W. Va.; *Cor Sec.*, Rev. Edwin Shaw, Plainfield, N. J.; *Treas.*, Rev. William C. Whitford, Alfred, N. Y.

MISSIONARY SOCIETY. *Pres.*, Rev. Clayton A. Burdick, Westerly, R. I.; *Cor. Sec.*, Rev. Edwin Shaw, Plainfield, N. J.; *Treas.*, Samuel H. Davis, Westerly, R. I.

EDUCATION SOCIETY. *Pres.*, Rev. William C. Whitford, Alfred, N. Y.; *Cor. Sec.*, Paul E. Titsworth, Alfred, N. Y.; *Treas.*, Earl P. Saunders, Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY. *Pres.*, Corliss Fitz Randolph, Newark, N. J.; *Cor. Sec.*, Rev. Edwin Shaw, Plainfield, N. J.; *Treas.*, F. J. Hubbard, Plainfield, N. J.

SABBATH SCHOOL BOARD. *Pres.*, Alfred E. Whitford, Milton,

Wis.; *Sec.*, A. L. Burdick, Janesville, Wis.; *Treas.*, L. A. Babcock, Milton, Wis.

WOMAN'S EXECUTIVE BOARD. *Pres.*, Mrs. Allen B. West, Milton Jct., Wis.; *Cor. Sec.*, Mrs. J. H. Babcock, Milton, Wis.; *Treas.*, Mrs. Alfred E. Whitford, Milton, Wis.

YOUNG PEOPLE'S BOARD. *Pres.*, Ben F. Johnson, Battle Creek, Mich.; *Cor. Sec.*, Mrs. Frances F. Babcock, Battle Creek, Mich.; *Treas.*, E. H. Clarke, Battle Creek, Mich.

TRUSTEES OF MEMORIAL FUND. *Pres.*, Henry M. Maxson, Plainfield, N. J.; *Sec.*, William C. Hubbard, Plainfield, N. J.; *Treas.*, Frank J. Hubbard, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE. *Chmn.*, M. Wardner Davis, Salem, W. Va.; *Sec.*, Rev. Edwin Shaw, Plainfield, N. J.; *Forward Movement Director*, Rev. Ahva J. C. Bond, Salem, W. Va.

HISTORICAL SOCIETY. *Pres.*, C. F. Randolph, Newark, N. J.; *Sec.*, A. F. Randolph, Plainfield, N. J.; *Treas.*, F. J. Hubbard, Plainfield, N. J.

Colleges

Name	*Location*	*President or Dean*
Alfred College	Alfred, N. Y.	Boothe C. Davis.
Milton College	Milton, Wis.	Alfred E. Whitford.
Salem College	Salem, West Va.	S. Orestes Bond.

Theological Seminary

Alfred Theological Seminary	Alfred, N. Y.	Arthur E. Main.

Periodicals

Sabbath Recorder (weekly), Plainfield, N. J., Editor, Rev. Theo. L. Gardiner; *Sabbath Visitor* (weekly), children's paper, Plainfield, N. J., Editor, Miss Evalois St. John; *Helping Hand* (quarterly), Sabbath school help, Plainfield, N. J., Editor, Rev. William C. Whitford; *Seventh Day Baptist Year Book* (annual), Plainfield, N. J.

History

From the earliest periods of the Christian Church there have been those who claimed, in respect to the Sabbath, that Christ by his example and teaching preserved in its full significance the Sabbath. while removing from it the formal burdens and restrictions which had been imposed upon it by the Pharisees. Accordingly, they have held that loyalty to the law of God and to the teachings of Christ and the Apostles, as recorded in the Bible, required continuance of the observance of the seventh day as the Sabbath.

At the time of the English Reformation the question of the Sabbath came to the front, and a considerable number forsook the observance of Sunday and accepted the seventh day as the Sabbath. Fourteen Seventh Day Baptist churches were soon established in different parts of England, the earliest being the Mill Yard and Pinner's Hall Churches in London; the former, dating its origin in 1617, is still in existence.

The first Seventh Day Baptist Church in America was established at Newport, R. I., in 1671. Other organizations were effected, at Philadelphia, Pa., as early as 1700, and at Piscataway, Middlesex County, N. J. From these three centers Seventh Day Baptist churches have been established in almost every part of the United States. It was from one of these communities that the impulse came for the founding of the Ephrata Community of German Baptist Brethren, resulting in the organization of German Seventh Day Baptists in 1728.

Doctrine

In doctrine the Seventh Day Baptists are evangelical. They belong to the regular group of Baptists, being distinguished by their observance of the seventh dav instead of the first day as the Sabbath.

Originally the Seventh Day Baptists were restricted communionists; but at present, although no concerted official action has been taken, the matter of partaking of the communion in their own or in other churches is left to the private judgment of each individual. Church membership, however, is granted only to those who have been immersed for baptism.

Polity

In polity the Seventh Day Baptists have always been strictly independent congregationalists. Each local church is independent in its own affairs, and all union for denominational work is voluntary. For administrative purposes chiefly, the churches are organized into a General Conference, including all the churches of the world. This is a delegated body, with only advisory powers. It exercises, however, the prerogative of determining what churches shall constitute its membership; also the right of recognizing, or refusing to recognize, as ministers of the denomination, those who have been ordained by the local churches.

FREE BAPTISTS

Free Baptists are in the process of merging their national organizations with those of the Northern Baptist Convention, and of blending their local associations and societies with similar bodies connected with the Northern Baptist Convention. Foreign missionary and home missionary interests have already been consolidated. The majority of Free Baptist ministers, churches, and members are now included in the enumeration of the Northern Baptist Convention.

The General Conference of Free Baptists, quadrennial, will meet only as called. It maintains its separate existence as a legal corporation for the administration of funds and interests which await final settlement and transfer.

Officers: *Pres.*, J. W. Mauck, Hillsdale, Mich.; *Cor. Sec.-Treas.*, Rev. Alfred Williams Anthony, 156 Fifth Ave., New York City.

FREE WILL BAPTISTS

Address E. L. Phillips, Ayden, N. C.

History

The first organization in Wales, 1701; in America at Perquimans, N. C., in 1727. In early history no distinctive name. Afterwards called "Free Will Baptists," and later "Original Free Will Baptists," later still dropped the term "Original" and are called simply "Free Will Baptists." In 1836 they were represented by delegates in a General Conference of Free Will Baptists throughout the United States, but after the Civil War they held their own conferences. In recent years they have drawn to themselves a number of churches of similar faith throughout the southern states, and have increased greatly in strength. They hold essentially the same doctrines as the

Free Baptist churches of the north, have the same form of ecclesiastical polity, and are to some degree identified with the same interests, missionary and educational.

As the movement for the union of the Free Baptist churches with the Northern Baptist Convention has extended, some who did not care to join in that movement have affiliated with the Free Will Baptists, though as yet there has been little formal action in that direction.

Doctrine

The Free Will Baptists accept the five points of Arminianism as opposed to the five points of Calvinism, and in a confession of faith of eighteen articles, declare that Christ "freely gave Himself a ransom for all, tasting death for every man"; that "God wants all to come to repentance"; and that "all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved." Believers' baptism is considered the only true principle, and immersion the only correct form; but no distinction is made in the invitation to the Lord's Supper, and Free Will Baptists uniformly practice open communion. They further believe in foot-washing and anointing the sick with oil.

Polity

In polity the Free Will Baptists are congregational.

COLORED FREE WILL BAPTISTS

(Formerly United American Free Will Baptists)

General Conference, triennial; next meeting at Hyden, N. C., December 5, 1923.

Officers: *Gen. Mod.*, Rev. R. Becton, Dover, N. C.; *Gen. Sec.*, Rev. N. A. Harrington, Dunn, N. C.; *Gen. Treas.*, Rev. E. M. Hill; *Gen. Ed. Treas.*, Rev. W. T. Barney; *Gen. Fin. Sec.*, Rev. W. B. Edmondson.

PUBLISHING HOUSE, Kinston, N. C. *Treas.*, Rev. K. W. Artis.

College

Name	*Location*	*President*
Kinston College	Kinston, N. C.	L. E. Rasbury.

Periodical

Free Will Baptist Advocate (weekly), Kinston, N. C., Editor and Manager, J. W. C. Smith.

History

For some years after the Civil War the lines between the white and Negro Free Will Baptist churches in the southern states seem not to have been drawn very sharply. As, however, the latter increased in number and in activity, there arose among them a desire for a separate organization. Their ministers and evangelists, together with others, had gathered a number of churches in North Carolina, Georgia, Alabama and Florida and had met with such success that in 1901 they were organized as a separate denomination. While ecclesiastically distinct, these negro Baptists are in close relation with the white Free Will Baptist churches of the southern states, and trace their origin to the early Arminian Baptist churches

of the Carolinas and Virginia and the Free Baptist movement in New England.

Doctrine and Polity

In doctrine the Colored Free Will Baptists are in substantial agreement with the white churches of the same faith. In polity the local churches are not as completely autonomous as is the case in the other Free Will Baptist bodies. The denomination has a system of quarterly, annual and general conferences, with a graded authority.

FREE WILL BAPTISTS (BULLOCKITES)

Officers: *Clerk of Quarterly Meeting,* J. F. Cotton, Hollis Center, Me.; *Clerk and Sec. of Society,* Harry L. Cotton.

All Christian and missionary work is done through other bodies.

History

The movement started by Benjamin Randall in New Hampshire in 1780, which resulted in the organization of the body known as "Free Baptists," spread in Maine, where a considerable number of churches were formed. In 1835 there was a division, and some of the ministers, including John Buzzell, Charles Bean, Jeremiah Bullock and others, with their churches, withdrew from the Free Baptists. These again separated under the leadership of Jeremiah Bullock and John Buzzell, and their followers were frequently nicknamed "Bullockites" and "Buzzellites." The latter have practically disappeared as a distinct body, though a few remain in Maine under the name "General Provision Baptists," their leading minister being Reverend George Stevens, South Windham, Maine. The former continue to exist in Maine, retaining the earlier name "Free Will Baptists." They have, however, no denominational connection with the churches of the same name in the southern states.

GENERAL BAPTISTS

General Association, annual; 35 district associations.
Sec.-Treas., J. P. Cox, Owensville, Ind.

College

Name	*Location*	*President*
Oakland College	Oakland City, Ind.	W. P. Dearing.

Periodical

The Messenger (weekly), Owensville, Ind.

History

The General, or Arminian, Baptists trace their origin as a distinct denomination to the early part of the seventeenth century. Their first church is believed to have been founded in Holland in 1607 or 1610 and their first church in England in 1611. Organizing in Virginia in 1714, spreading to North Carolina and other colonies south.

The historical origin of those Baptist bodies in the United States now bearing appellation "General Baptists" is somewhat uncertain, but it seems probable that they represent colonies sent to the Cumberland region by the early General Baptist churches of North Carolina. The first very definite information concerning them is that in 1823 a General Baptist church was organized in Vanderburg County,

Indiana, by Benoni Stinson and others. The following year Liberty Association was organized with four churches. The movement gradually extended to Kentucky, Illinois, Tennessee, Missouri, Arkansas and Nebraska. More recently churches have been established in Oklahoma. In 1915 the General Association of the General Baptists formed a cooperative union with the Northern Baptist Convention.

Doctrine

The confession of faith of the General Baptists consists of eleven articles, which, with but two slight changes, are identical with those formulated by Benoni Stinson in 1823. The distinctive feature of this confession is the doctrine of a general atonement (whence the name "General Baptist") which is that Christ died for all men, not merely for the elect, and that any failure of Salvation rests purely with the individual; that it is possible for a Christian to fall from grace and be lost; baptism of believers by immersion; and the Lord's Supper open to all believers. Some of the churches practice "foot-washing."

Polity

Congregational. In accord with other Baptist bodies.

SEPARATE BAPTISTS

Address Elder Morgan Scott, Edinburg, Ind.

History

The term "Separate" as applied to church bodies had its origin in what is known as the "Separatist Movement" in England toward the close of the sixteenth century and early in the seventeenth century. It indicated primarily a withdrawing from the Anglican Church, without implying any specific doctrinal or ecclesiastical character. Among the churches which thus withdrew were some distinctively Baptist churches, though the first definite date appears to be that of 1662, when a church called the "English Puritan Separate Baptist Church" is said to have been organized. This in common with some of the other independent churches was compelled to emigrate to the colonies, and came to America in 1695. In the early part of the eighteenth century a somewhat similar condition existed in New England. The revival movement in which Whitefield took so prominent a part, and which culminated in the Great Awakening, caused sharp discussion and resulted in the withdrawal or "Separation" of a number of churches. In all of these "separate" churches there were Baptists. These Separate Baptist Churches were distinguished from the regular Baptist Churches by their milder Calvinism and their willingness to receive those who practiced infant baptism, even though they themselves preferred the form of immersion.

In 1787 the Regular and Separate Baptists in Virginia formed a union, adopting the name "United Baptist Churches of Christ in Virginia." In course of time similar unions were formed in most of the other states in which the southern branch of the Separate Baptists had organizations. A few Separate Baptist Churches, however, refused to join in this movement, and have maintained distinct organizations until the present time. Owing largely to difficulty of communication, some practically kindred associations, such as the Duck River Association and others of similar character have not identified themselves with the distinctive Separate Baptist body. Individual members of these associations have expressed their willing-

ness to be classed with the Separate Baptists, but no official action in that direction has been taken.

Doctrine and Polity

Separate Baptists reject all creeds and confessions of faith, but the various associations publish, in the minutes of their yearly meetings, articles of belief. These are not always worded exactly alike, but in the main are in substantial agreement with the doctrinal belief of Baptists generally. They recognize three ordinances: baptism, by immersion only; the Lord's Supper and foot-washing.

The strict Calvinistic doctrines of election, reprobation, and fatality have never been accepted by the Separate Baptist churches, the special points of emphasis in their preaching being the general atonement of Jesus Christ and the freedom of salvation for all who will come to Him on the terms laid down in His Word. The Lord's Supper is observed in the evening and is regarded, not as a church table, but the Lord's table. Strictly congregational in polity.

REGULAR BAPTISTS

Address Joseph P. Adams, Asheville, N. C.

Periodicals

Sword and Shield (monthly), Dry Creek, Ky., Editor, Elder Joseph Hall; *Regular Baptist* (monthly), 1608 Holly St., Nashville, Tenn., Editor, W. W. Mullens; *Western Regular Baptist* (monthly), Moberly, Mo., Editor, Elder William Huff; *Baptist Chronicle* (monthly), Paintsville, Ky., Editor, Elder E. J. Harris.

History

Regular Baptists represent the original English Baptists before the distinction between Calvinistic or Particular and Arminian or General became prominent. They are thus distinguished from the Primitive Baptists, representing the extreme of Calvinism, and the General, Free Will, and other Baptists, inclining more to the Arminian doctrine; but are in general sympathy with the United Baptists and Duck River and Kindred Associations of Baptists. Some use the term "Regular" alone, and some the term "Regular Primitive." They are to be found chiefly in North Carolina, Virginia, Tennessee, Kentucky and the adjoining states.

Doctrine and Polity

In doctrine the Regular Baptists are essentially at one with the United Baptists and hold that God gives no command without giving the individual corresponding ability to comply; that all for whom Christ died may comply with the requirements and conditions necessary to eternal salvation; and that, therefore, since Christ tasted death for every man and all men are commanded to repent, the eternal salvation of all men is possible and those who are lost might have complied with the gospel command and been saved.

The different confessions of faith adopted by other Baptists, such as the London Confession, the Philadelphia Confession, and the New Hampshire Confession, are not in use. They are strict in admission to the Lord's Supper, practicing close communion, and for the most part observing the ceremony of foot-washing.

In polity the Regular Baptists are distinctly congregational.

UNITED BAPTISTS

Address Joseph P. Adams, 75 Park Ave., Asheville, N. C.

History

With the immigration of Baptists from the New England and Middle states into Virginia, the Carolinas, Tennessee, and Kentucky, and the more intimate fellowship that grew up in those isolated communities, the distinction between the different Baptist bodies, Calvanistic or Particular, and Arminian or General, became in many cases less marked, and a tendency toward union was apparent. In Virginia and the Carolinas, particularly, and also in Kentucky, during the latter part of the eighteenth and early part of the nineteenth centuries, a considerable number of the Separate Baptists and those who were known as "Regular Baptists," claiming to represent the original English Baptists before the distinction between Particular and General became prominent, combined under the name of "United Baptists." The Separate Baptists emphasized less strongly the Arminian characteristics of their belief, while the Regular Baptists were more ready to allow special customs, particularly foot-washing, wherever they were desired. This movement, which took definite form in Richmond, Va., in 1794, and in Kentucky in 1804, for a time gained strength and the associations kept their identity; but gradually, as thev came into closer relations with the larger Baptist bodies of the North and South, many United Baptists churches ceased to be distinct and became enrolled with other Baptist bodies.

Doctrine and Polity

In doctrine the United Baptists hold beliefs in common with other branches of Baptists. They observe the ceremony of foot-washing, and are strict in their practice of close communion. In polity they are strictly congregational.

DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

(See also "Regular Baptists")

Address Samuel F. Shelton, Beechgrove, Tenn.

History

Baptist principles gained a particularly strong foothold in the mountain regions of Tennessee, Kentucky, Georgia and Alabama. One of the earliest associations to be organized in this section was the Elk River Association, founded in 1808, which was strongly Calvinistic in doctrine and thoroughly independent in polity. With the growth of the more liberal influences of the revival movement of that time and the introduction of Methodism there grew up a counter movement, emphasizing a stricter theology and making for a more rigid rule in the church. This manifested itself especially in the growth of the Two-Seed-in-the-Spirit Predestinarian Baptists. In this controversy the Elk River Association was divided. A minority, holding to the milder form of doctrine, organized the Duck River Association, and this furnished the nucleus for a number of churches holding essentially the same general doctrines as the Separate Baptists, but not identifying themselves with the latter, largely because of local conditions. Later, the discussion arose as to the legitimacy of missionary societies, and there came another division, some with-

drawing and identifying themselves with the churches that became known as the Missionary Baptists, leaving the others bound still more closely together. This fellowship included in 1906 seven associations, located in Tennessee, Alabama and Mississippi.

Doctrine

In doctrine the Duck River and its kindred associations are Calvinistic, though liberal.

Polity

In polity they are congregational, in accord with other Baptist bodies.

PRIMITIVE BAPTISTS

No regular organization. Address Elder C. H. Cayce, Martin, Tenn.

History

Primitive Baptist Churches in strict interpretation of Scriptural institutions oppose all benevolent, missionary, Sunday school and similar organizations on the ground that such did not exist in Apostolic days and that there is no Scriptural warrant for them now. Apparently the first definite announcement of this position was made by the Kehukee Baptist Association of North Carolina, in 1827 unanimously condemning all "modern, money-based, so-called benevolent societies" as contrary to the teaching and practice of Christ and His Apostles, and announcing that it could no longer fellowship with churches which indorsed such societies. Other Baptist associations in the north, south, east and west, during the next ten years, took similar action.

Doctrine

In matters of doctrine the Primitive Baptists are strongly Calvinistic. Immersion of believers is held to be the only form of baptism, and is a prerequisite to the Lord's Supper. In some sections the Primitive Baptists believe that washing the saints' feet should be practiced in the church, usually in connection with the ordinance of the Lord's Supper. Most of the churches are earnestly opposed to the use of instrumental music of any kind in church services. Sunday schools and secret societies are claimed not to be in accordance with the teachings of the Bible.

Polity

The various Primitive Baptist associations have never organized as a denomination. There are no state conventions or general bodies of any kind. Strictly congregational in polity.

PRIMITIVE BAPTISTS (PROGRESSIVE)

Has salaried ministry, missions and Bible study.

Address Elder Wm. H. Crouse, Cordele, Ga., or Elder E. W. Thomas, Danville, Ind.

Periodical

The Banner-Herald, Cordele, Ga.

GENERAL STATEMENT

Calvinistic in doctrine, holding the doctrines of eternal, particular and unconditional election, substitutionary atonement for the elect

only, effectual calling or regeneration by the Holy Spirit, preservation of the saints, resurrection of the dead, the eternal happiness of the righteous and the everlasting punishment of the wicked.

Evangelistic in spirit. Ministry supported by fre-will offerings. Use musical instruments in their song service. Have Bible study, but opposed to modern system of Sunday schools. Have chartered organization for the relief of the poor and needy, publication of literature, and spread of the Gospel.

SCANDINAVIAN INDEPENDENT BAPTISTS

Annual conference, meets in June.

Headquarters: Britt, Ia.

Officers: *Pres.*, Rev. John Edgren, L. Box 325, Britt, Iowa; *Sec.*, Rev. C. M. Sundell.

MISSIONS BOARD. *Chmn.*, John Forstrom; *Sec.*, Rev. Carl A. Johnson, R. No. 1, Warren, Minn.

Periodicals

Vittnet, Editor, Rev. John Edgren; *Sanningens Vän*, Editor, Rev. N. P. Truedson. Both monthly.

TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

Address Rev. J. R. Christopher, Athens, Ala.

History

The Two-Seed-in-the-Spirit Predestinarian Baptists as a distinct body arose early in the nineteenth century, by a protest of the more rigid Calvinists against what some considered a general laxity of doctrine and looseness of church discipline consequent upon the prevalence of Arminian doctrines as set forth by Methodism. This protest found its fullest expression in the mountain regions of Tennessee and Kentucky, but extended throughout the entire south and west. Its great leader was Elder Daniel Parker, a native of Virginia, who was ordained in Tennessee in 1806, and labored in that state, and in Illinois and Texas until his death. Intensely Calvinistic in doctrine and equally independent in polity, these Baptists formed scattered churches rather than an organized denomination, and developed only in a minor degree an associational character. They differed from the Primitive Baptists chiefly in the degree to which they carried their theological opinions and ecclesiastical principles, and were frequently called by the same names, "Primitive," "Old School," and "Hard Shell," though the special feature of their belief was gradually recognized and they became popularly known as the "Two-Seed Baptists."

Doctrine

Their doctrine is as follows:

The phrase "Two-Seed" indicates one seed of evil and one of good, emanating from two different sources (as positive and negative), the earthly generation (or mankind) being the field through which both are manifested, the field yet being no part of either. Neither has it (the field) any power of its own to resist, but must, and does, develop or manifest what is sown in it, as in the parable of the wheat and tares; neither can one change from one to the other, but each produces after its kind. We do not divide the Adamic race

neither do we change the decrees of God, but as He declared the origin and destiny of the parent or progenitor in the beginning, we claim that, as He can not change, neither does it change either the origin or destiny of any one of His generation. This being the visible or representative character, then we also claim that both the good and the evil being set forth as seed-fathers and progenitors, we can not use the term father, mother or child except as the other also is implied or understood; in both of these spiritual generators He also gives origin and destiny, and that can not be changed. Thus, it is the crop which grows in the field that we gather in our barn; we do not gather the field, nor has the field any power of resistance, but has to develop whatever is sown in it; and the atonement, or offering, being for the redemption of something, must necessarily mean that something was once possessed and then lost. We also claim the price demanded was paid, the debt of divine justice satisfied, nothing more charged against them; but as the sufferings of the Saviour were visible, then we suffer temptations while in the flesh, or, in other words, both grow together in the field, but when the harvest is come then the crop is gathered, not the field it grew on.

Foot-washing is observed in the churches of this religious body, and many of the denomination are strongly opposed to a paid ministry. They do not believe that the help of a minister is needed to reach and save sinners. Christ carries on the work of salvation without the help of man.

Polity

In their church government the Two-Seed Baptists are thoroughly independent, each church standing by itself. Associations are formed, but for spiritual fellowship rather than for church management.

BRETHREN (GERMAN BAPTIST DUNKERS)
CHURCH OF THE BRETHREN

(Conservative Dunkers)

General Conference, annual.

Forty-seven district conferences.

Officers: *Mod.*, Rev. H. C. Early, Pen Laird, Va.; *Reading Clerk*, Otho Winger, N. Manchester, Ind.; *Writing Clerk*, Rev. Jas. M. Moore, Lanark, Ill.

GENERAL MISSION BOARD. *Chmn.*, Rev. H. C. Early; *Vice Chmn.*, Otho Winger, North Manchester, Ind.; *Acting Gen. Sec.*, Chas. D. Bonsack, Elgin, Ill.; *Treas.*, Clyde M. Culp, Elgin, Ill; *Missionary Educational Sec.*, H. Spenser Minnich, Elgin, Ill.; *Home Mission Sec.*, M. R. Zigler, Elgin, Ill.

GENERAL SUNDAY SCHOOL BOARD. *Chmn.*, Rev. H. K. Ober, Elizabethtown, Pa.; *Vice-Chmn.*, C. E. Ikenberry, Daleville, Va.; *Sec.*, Ezra Flory, Elgin, Ill.; *Treas.*, Rev. James M. Mohler, Leeton, Mo.

GENERAL EDUCATIONAL BOARD. *Chmn.*, D. W. Kurtz; *Sec-Treas.*, Rev. H. Spenser Minnich, Elgin, Ill.

TEMPERANCE AND PURITY COMMITTEE. *Pres.*, D. W. Kurtz, McPherson, Kans.; *Sec.-Treas.*, J. S. Noffinger, 358 60th St., Brooklyn, N. Y.

PEACE COMMITTEE. *Chmn.*, Rev. W. J. Swigart, Huntingdon, Pa.; *Sec.*, Rev. I. W. Taylor, Elizabethtown, Pa.; *Treas.*, Rev. Jacob Funk, Pomona, Calif.

HOMELESS CHILDREN COMMITTEE. *Pres.*, Rev. Frank Fisher,

Mexico, Ind.; *Sec.*, Rev. P. S. Thomas, Harrisonburg, Va.; *Treas.*, Rev. E. E. John, McPherson, Kans.

DRESS REFORM COMMITTEE. *Pres.*, Rev. E. M. Studebaker, McPherson, Kans.; *Sec.*, Miss L. E. Taylor, Mt. Morris, Ill.

GISH COMMITTEE. *Chmn.*, Rev. J. E. Miller, Elgin, Ill.

SISTER'S AID SOCIETIES. *Pres.*, Mrs. M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.; *Sec-Treas.*, Mrs. S. L. Whisler, Milledgeville, Ill.

TRACT EXAMINING COMMITTEE. J. P. Dickey, *Chairman*, La Verne, Calif.; H. Spenser Minnich, *Secretary*, Elgin, Ill.; Edgar Rothrock, Holmesville, Nebr.; E. B. Hoff, 1306 S. 17th Ave., Maywood, Ill., Jas. A. Moore, Lanark, Ill.; T. T. Myers, Huntingdon, Pa.

MUSIC COMMITTEE. Cora M. Stahly, *Chairman*, Nappanee, Ind.; Wm. Beery, *Secretary*, Elgin, Ill.; J. B. Miller, *Treasurer*, Curryville, Pa.

CENTRAL SERVICE COMMITTEE. W. J. Swigart, *Chairman*, Huntingdon, Pa.; J. M. Henry, *Secretary*, 337 North Carolina Ave. S. E., Washington, D. C.; I. W. Taylor, Elizabethtown, Pa.; *Advisory Member*, Chas. D. Bonsack, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE. W. O. Beckner, *Chairman*, McPherson, Kans.; G. A. Snider, *Secretary*, Lima, Ohio; J. A. Dove, Cloverdale, Va.

AUDITING COMMITTEE. E. M. Butterbaugh, Warsaw, Ind.; J. J. Oller, Waynesboro, Pa.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY. Albert C. Wieand, 832 S. Humphrey Ave., Oak Park, Ill.

GENERAL RAILWAY TRANSPORTATION AGENT. Dr. S. B. Miller, Cedar Rapids, Iowa.

ANNUAL MEETING TREASURER. E. J. Stouffer, Mulberry Grove, Ill.

Schools and Colleges

Name	*Location*	*President or Dean*
Bethany Bible School	3485 Van Buren St., Chicago	A. C. Wieand.
Blue Ridge College	New Windsor, Md.	Ross D. Murphy.
Daleville College	Daleville, Va.	J. G. Ikenberry.
Elizabethtown College	Elizabethtown, Pa.	J. G. Meyer.
Juniata College	Huntingdon, Pa.	I. Harvey Brumbaugh.
La Verne College	La Verne, Calif.	I. V. Funderburgh.
Manchester College	North Manchester, Ind.	Otho Winger.
McPherson College	McPherson, Kans.	D. W. Kurtz.
Mt. Morris College	Mt. Morris, Ill.	A. J. Brumbaugh.
Bridgewater College	Bridgewater, Va.	J. S. Flory.
Hebron Seminary	Nokesville, Va.	R. J. Franklin Byer.

Periodicals

The Gospel Messenger, Editor, Rev. Edward Frantz; *Our Young People*, Editor, Rev. J. E. Miller; *The Missionary Visitor*, Editor, Rev. H. Spenser Minnich. All, Elgin, Ill.

History

Among the various communities which arose toward the close of the seventeenth century for the purpose of emphasizing the inner life of the Christian above creed and dogma, ritual and form, and ceremony and church polity, one of the most influential, though not widely known, was that of the Pietists of Germany. They did not arise as Protestants against Catholicism, but rather as Protestants against what they considered the barrenness of Protestantism itself. An organization was effected at Schwarzenau in 1708. The members waived the question of apostolic succession, subscribed to no written creed, differed from other Pietists in that they were not adverse to church organization, did not abandon the ordinances which Christianity, as a whole, held to be necessary for salvation. Grad-

ually they worked out their doctrine, polity and practice, following in many respects the same general line as the Quakers, Mennonites and similar bodies, though they had no association with them, and are to be held as entirely distinct.

The "Brethren" fled from Schwarzenau to America in 1719 and 1720, settling in Germantown, Pennsylvania. After the Brethren came to America the details of the organization were developed and individual congregations increased in number—first in the immediate vicinity of Philadelphia; then in New Jersey, southern Pennsylvania, northern Maryland, Virginia and the Carolinas; then reaching westward over the old Braddock road, immediately after the Revolution, to western Pennsylvania, and from the Carolinas into Kentucky, they were among the first to enter the Ohio and Mississippi valleys, and from 1790 to 1825 the great central plain was rapidly populated bv Brethren. The Brethren of Colonial times (then known generally as Dunkers) were for the most part German or Dutch farmers. They retained their own language. As conditions changed they developed different practices and to some extent different conceptions, which resulted in the formation of separate communities. The first to withdraw were John Conrad Beissel and his followers, who founded, in 1728, the famous monastic community at Ephrata, Pa. From that time there was no further division until 1881, when a comparatively small company withdrew in protest against certain modifications which they felt to be inconsistent with their early history. The next year another division took place, based chiefly upon objection to the form of government which had gradually developed within the larger body.

Doctrine

The Church of the Brethren in general terms is classed as Orthodox Trinitarian.

Baptism is by trine forward immersion, the person baptized being confirmed while kneeling in the water. The rite of foot-washing and the love feast or agape immediately precede the communion or eucharist, the entire service being observed in the evening. Sisters are expected to be veiled during prayer, and especially at communion services. In case of illness anointing with oil in the name of the Lord is administered. The rule of the eighteenth chapter of Matthew with respect to differences between members is observed. Plain attire, excluding jewelry, is advocated. The civil law is resorted to but little. Taking an oath is forbidden, all affidavits being made by affirmation. Nonresistance is taught, and all communicants are asked to be noncombatants. Any connection, direct or indirect, with the liquor business is prohibited, and there is a corresponding insistence upon total abstinence. The ideal in all these ceremonies and beliefs is the reproduction and perpetuation of the life and activities of the primitive Christians, and, while its effect is manifest in a somewhat stern and legal type of relgious life, mysticism or the Pietistic temper has modified it in the direction of a quiet moderation in all things.

Polity

The polity of the church corresponds more nearly to the Presbyterian than to any other specific ecclesiastical form. The local congregation, usually presided over by the bishop of that body, is governed by the council of all the members. The power of discipline, including trial and excommunication, rests with the local congregation. The individual congregation elects delegates, lay and clerical, to a state district meeting, connected with which there is also an elders' meeting, composed of the bishops of the respective congregations. Above the state district meeting is the General Conference of all the brotherhood.

OLD ORDER GERMAN BAPTIST BRETHREN

Yearly meeting; next meeting in Ohio.

Officers: *Foreman,* Elder Michael Montgomery, Fairview, Mo.; *Reading Clerk,* J. J. Stitely; *Writing Clerk,* E. M. Senseney.

Periodical

Vindicator (monthly), Brookville, Ohio, Publishing Agent, J. M. Kimmel.

History

As social customs developed along more modern lines during the latter part of the nineteenth century, certain influences were manifested among the Dunker communities which tended to lessen the emphasis upon many of the special customs of the earlier times. Accordingly, some of the members, fearful lest the traditions of the founders of the denomination should be overborne, and "the Scriptures suffer violence," and desirous of perpetuating the type of life, as well as of belief, observed by the early Brethren, withdrew in 1881 and formed the organization known as the "Old Order German Baptist Brethren."

Doctrine and Polity

In certain matters of doctrine and also in some features of church organization the Old Order Brethren are in essential agreement with the other branches. They accept the literal teaching of the Scriptures in regard to the Lord's Supper and foot-washing; hold close communion; practice nonconformity to the world in war, politics, secret societies, dress and amusements; refuse to swear or take oath under any circumstances; reject a salaried ministry; anoint with oil those who are sick, not so much for the healing of the natural body as for spiritual healing; strictly enjoin temperance upon all their members and allow none to traffic in alcoholic or malt liquors. They believe that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person.

BRETHREN CHURCH (PROGRESSIVE DUNKERS)

General Conference, annual.

Officers: *Mod.,* Rev. Charles A. Bame, N. Manchester, Ind.; *Sec.,* Rev. Dyoll Belote, 1803 Fourth St., S. E., Canton, O.

GENERAL MISSIONARY SECRETARY OF THE BRETHREN CHURCH, William A. Gearhart, Dayton, O.

COMMITTEE ON EDUCATION. *Chmn.,* Prof. L. L. Garber, Ashland. Ohio.

COMMITTEE ON SOCIAL SERVICE. *Chmn.,* Rev. H. L. Goughnour, Waterloo. Iowa.

NATIONAL MINISTERIAL ASSOCIATION. *Pres.,* Rev. G. W. Rench, South Bend, Ind.; *Sec.-Treas.,* Rev. W. E. Ronk, Roann, Ind.

NATIONAL SUNDAY SCHOOL ASSOCIATION. *Pres.,* Rev. Jesse F. Watson, Johnstown, Pa.; *Sec.-Treas.,* Albert Trent, Johnstown, Pa.

CHRISTIAN ENDEAVOR UNION. *Pres.,* J. A. Garber, Ashland, O.; *Gen. Sec.,* Rev. G. C. Carpenter, Peru, Ind.

COMMITTEE ON INTER-CHURCH RELATIONS. *Chmn.,* Rev. G. W. Rench, South Bend, Ind.

COMMITTEE ON TEMPERANCE. *Chmn.,* Rev. E. L. Miller, Nappanee, Ind.

School

Name	*Location*	*President*
College and Seminary	Ashland, O	Edwin E. Jacobs.

Periodicals

Brethren Evangelist (weekly), Editor, Geo. S. Baer; *Woman's Outlook* (monthly), Editor, Miss Mae Smith, Milford, Ind.; *Sunday School Helps*, Editor, A. D. Gnagey, Ashland, Ohio. All publications issued by the Brethren Publishing Company, Ashland, Ohio.

History

A division in 1882 when those who preferred the simple congregational form of government organized under the name of "The Brethren Church," though generally known as "Progressive Dunkers." Of late years there has been a movement toward the reunion of the two bodies.

Doctrine and Polity

Officers: *Mod.*, Rev. C. H. Holaday, R. R. No. 3, New Castle,

In doctrinal matters the Brethren Church is in general accord with the Church of the Brethren. In polity, however, the Brethren Church is firm in its insistence upon the rights of the individual believer, denying that any ecclesiastical body has the right to bind the conduct or the conscience of any believer in Christ.

CHURCH OF GOD (NEW DUNKARDS)

Conference, annual; next meeting, New Castle, Ind., September, 1922.

Ind.; *Asst. Mod.*, C. S. Fife, Camden, Ind., *Sec.*, Marie Johnston, Millville, Ind.; *Treas.*, Cecil Rector, R. R. No. 12, Anderson, Ind.

MISSION BOARD. *Chmn.*, Rev. C. H. Holaday, Newcastle, Ind.; *Sec.*, Albert Kugler; *Treas.*, Cecil Rector.

Periodical

Church News, Monon, Ind., Editor, Rev. Geo. Elmore.

History

The Church of God (New Dunkers) was organized in 1848 by George Patton, Peter Eyman and others, who withdrew from the German Baptist Brethren. The church claims that "Bible things should be called by Bible names" and that the Bible name for the church foretold by prophecy as the new name, is "The Church of God." It refuses to adopt a human creed or confession of faith, as the Scriptures are given to this end and are infallibly right. Baptism (a burial or birth of water) is administered to those who profess faith in Christ and experience sorrow for sin, that they may receive the remission of sins and the gift of the Holy Ghost. The observance of the communion, the literal washing of the saints' feet, the salutation of the kiss, and the anointing of the sick are held to be essential; and the second Advent of the Lord, and the future rewards and punishments are taught.

An annual conference is held. Home missionary work is under the care of the mission board. There is no educational or philanthropic work.

GERMAN SEVENTH-DAY BAPTISTS

Annual meeting.

Officers: *Pres.*, C. L. King, New Enterprise, Pa.; *Sec.*, Emma Monn, Quincy, Pa.

MISSIONARY BOARD. *Sec.*, Rev. J. A. Peutz, Waynesboro, Pa.

History

Among the earlier members of the Dunker community in the United States was John Conrad Beissel, who, with others, landed at Boston in 1720, the year after Peter Becker settled in Germantown, Pa. Beissel had not been identified with the Schwarzenau community, although he had sojourned there for a short time, but had acquired strong mystical tendencies as a result of his acquaintance with the writings of Gottfried Arnold and the teachings of Jacob Boehme and other Inspirationists, and his association with the Rosicrucians at Heidelberg. After his arrival in America, Beissel spent a short time in Germantown and then removed with three companions to Conestoga, Pa., at that time almost a wilderness, where they lived as hermits. In 1724 they were visited by Peter Becker, of the Dunkers; Beissel was chosen pastor. It was not long, however, before his ascetic and mystical tendencies, together with outside influences to which he was subjected, led him to embrace and teach doctrines such as celibacy and the observances of the seventh day as the Sabbath, which were widely at variance with the tenets of the Dunkers, and finally, in 1728, he and his followers formally withdrew from the Dunker Church, and organized as the German Seventh-Day Baptists.

In 1732 Beissel left his congregation and removed to Ephrata, Pa., a few miles distant, there again to live as a hermit. Here he was joined from time to time by others of both sexes who shared his mystic and ascetic ideas and whom he organized into the "Ephrata Society." Celibacy was enjoined upon the members, and separate houses were built for the two sexes, each of which was organized in monastic fashion, the "Brothers' House" having its prior and the "Sisters' House" its prioress. The society grew rapidly, and its activities were entered into with enthusiasm. Industries were organized on the communistic plan, which flourished for a time; but under the influence of Beissel, who thought them out of harmony with the spiritual purposes for which the community was organized, they were soon greatly curtailed and were kept subordinate to the religious idea. Ephrata had, however, one of the first schools (1735) in that part of the country, and its printing establishment (1750) was one of the earliest and best.

With the advancing tide of civilization and the disappearance of the wilderness the most characteristic features of the community lost their prominence. The celibate membership diminished. In 1764 there were 21 males and 25 females, while in 1769 there were but 14 celibate males in the brotherhood, and this is the last record of the exact number of celibates. By 1830 the community was so scattered that it was agreed that members might cast their votes in business meetings by proxy, and some years later celibacy as a feature of the society had disappeared entirely. The only trace of the communistic feature remaining is the ownership of the property by the society, under control of a board of trustees. At the present time the denomination affiliates regularly with the Seventh-Day Baptist General Conference.

BRETHERN, PLYMOUTH

These bodies have no ecclesiastical organizations, but are divided by the U. S. Bureau of the Census into six groups, as follows:

I. Address P. D. Loizeaux, 1 E. Thirteenth St., New York City.

II. Address D. T. Bass, 420 W. Fifth Ave., Columbus, Ohio.

III. Address H. B. Whelpley, 68 William St., New York City.

IV. Address H. M. Bailey, care Gospel Book and Tract Depot, Bible House, New York City.

V. Address J. T. Armet, 4431 Garfield Ave., St. Louis, Mo.

VI. Address William Magowan, 349 Genesee St., Rochester, N. Y.

History

Early in the nineteenth century there appeared in England and Ireland, especially in the Anglican Church, considerable restiveness occasioned largely by dissatisfaction with the close connection between church and state, with the stereotyped forms of worship, and with the church organizations by which believers were separated from each other and were gathered into so many different sects. As a result a number of independent gatherings sprang up spontaneously, both in England and Ireland, in which men and women who were desirous of a "spiritual communion based on New Testament religious principles" met together for the "breaking of bread" and for prayer. Of such gatherings, the most important, from an historical standpoint, was one at Dublin, Ireland, in the spring of 1827. There were also meetings of importance at Plymouth and Bristol, England, and the fact that the meeting at Plymouth at the first had some prominence in members and teachers, eventually gave rise to the name "Plymouth Brethren," which has come to be their popular designation, though it has never been adopted by the different communities, who speak of themselves simply as "Believers," "Christians," "Saints" or "Brethren."

In the absence of any ecclesiastical organization, and the presence of an intense individualism and sense of personal responsibility, divisions naturally arose, and the congregations gathered around different leaders. The movement first came to America as a result of the emigration of a number of Brethern to the United States and Canada about the middle of the nineteenth century. As in England, so in the United States, divisions have arisen, but no exact classification is recognized. Some meetings are called "exclusive" and others "open," but there is no one term that applies accuratelv to any single division. The various divisions are I, II, III, IV, V, VI.

Doctrine

In doctrine the different bodies of Brethren are in substantial accord. They acknowledge no creed, but look upon the Scriptures as their only guide.

Polity

The view of the Church held by the Brethren is that it is one and indivisible—"Christ is the head of it, the Holy Spirit the bond of union, and every believer a member. It was begun at Pentecost and will be completed before the second Advent." They acknowledge

no ritual or definite ecclesiastical organization, and do not believe in human ordination of the ministry. They have no presiding officers in their assembly meetings, but anyone who has the gift is privileged to exercise it. Women take no part in the public ministry. They observe the ordinance of baptism, usually by immersion, meet every Sunday to "break bread" (which is the term they use to designate the sacrament of the Lord's Supper), and have meetings for prayer and Bible study, and gospel meetings for the unconverted. They own few church edifices, but meet in halls and private houses.

BRETHREN, RIVER

GENERAL STATEMENT

In the latter part of 1750 about thirty Mennonite families in Canton Basel, Switzerland, after a long period of persecution, went first to England and, in the fall of 1751, set sail for America. One company settled near the Susquehanna River in the southwestern part of Lancaster County, Pa., in the spring of 1752. As time passed and the communities increased they were designated as brotherhoods. There was thus the Brotherhood down by the River, meaning in the southern part of Lancaster County; also the Brotherhood in the North; the Brotherhood in Dauphin; the Brotherhood in Lebanon; the Brotherhood in Bucks and Montgomery, etc. The outlying brotherhoods looked to the brotherhood in the southern part of Lancaster County as the home of the organization, and it was probably due to this fact that the general term "River Brethren" was given to the entire body.

BRETHREN IN CHRIST OF U. S. A. AND CANADA

(Known as Tunkers in Canada)

General Conference, annual; next meeting in eastern Pennsylvania in June, 1922.

Officers: *Mod.*, Bishop Jacob N. Engle, Abilene, Kans.; *Sec.*, Bishop C. N. Hostetter, Washington Boro, Pa.; *Reading Clerk*, Enos H. Hess, Grantham, Pa.

Bishops

Chas. Baker, Batteaux, Ont.
Jacob K. Bowers, Trappe, Pa.
C. C. Burkholder, Upland, Calif., Box 294.
J. N. Engle, Abilene, Kans., R. D. 6.
M. G. Engle, Abilene, Kans., R. R.
David R. Eyster, Thomas, Okla., R. D. Box 4.
Fred Hahn, Kindersley, Sask.
B. F. Hoover, Mansfield, Ohio, R. D. 4.
J. N. Hoover, West Milton. Ohio, R. D. 1.
C. N. Hostetter, Washington Boro, Pa., R. D. 1.
H. K. Kreider, Campbellstown, Pa.
Jonathan Lyons, Elsie, Mich., R. D. 1.
Levi O. Musser, Florin, Pa.

Jacob M. Myers, Greencastle, Pa., R. D. 2.
Martin H. Oberholser, Chambersburg, Pa., R. 2.
John Reichard, Fordwich, Ont.
H. C. Shank, Waynesboro, Pa.
John Sider, Marshville, Ont., R. D. 1.
J. H. Smith, Weilersville, Ohio.
Wilbur Snider, 3423 N. 2d St., Philadelphia, Pa.
Peter Steckley, Gormley, Ont.
H. P. Steigerwald, Bulawayo, South Africa.
Isaac Stern, Roaring Springs, Pa.
S. B. Stoner, Grantham, Pa.
John A. Stump, New Paris, Ind.
Henry L. Trump, Polo, Ill.
Orville Ulery, 1325 Maiden Lane, Springfield, Ohio.
J. H. Wagaman, Waukena, Calif.
J. D. Wingert, Fayetteville, Pa., R. D. 2.

GENERAL EXECUTIVE BOARD. *Chmn.*, Bishop H. L. Trump, Polo, Ill.; *Sec.*, Bishop Henry K. Kreider, Campbellstown, Pa.; *Treas.*, Amos Wolgemuth, Mt. Joy, Pa.

FOREIGN MISSION BOARD. *Chmn.*, Bishop C. N. Hostetter, Washington Boro, Pa.; *Sec.*, Rev. Irwin W. Musser, Mt. Joy, Pa.; *Treas.*, Rev. S. G. Engle, 4014 Spring Garden St., Philadelphia, Pa.

HOME MISSION BOARD. *Chmn.*, Bishop M. G. Engle, Abilene, Kans.; *Sec.*, Jesse Brechbill, Detroit, Kans.; *Treas.*, Samuel H. Wenger, Chambersburg, Pa.

EXAMINING BOARD. *Chmn.*, Bishop C. C. Burkholder, Upland, Calif.; *Sec.-Treas.*, Bishop L. O. Musser, Florin, Pa.

SUNDAY SCHOOL BOARD. *Chmn.*, Benton Eavey, Grantham, Pa.; *Sec.-Treas.*, Rev. Wm. Page, Detroit, Kans.

PUBLICATION BOARD. *Chmn.*, Bishop O. B. Ulery, Springfield, Ohio; *Sec.*, Enos N. Engle, Thomas, Okla.; *Treas.*, Jesse Culp, Goshen, Ind.

BENEFICIARY BOARD. *Chmn.*, Bishop John A. Stump, New Paris, Ind.; *Sec.*, Rev. J. B. Funk, Cleona, Pa.; *Treas.*, Bishop D. R. Eyster, Thomas, Okla.

Theological Seminary

Name	*Location*	*President*
Messiah Bible School and Missionary Training Home	Grantham, Pa.	C. N. Hostetter.

Periodical

Evangelical Visitor, Nappanee, Ind., Editor, Rev. V. L. Stump.

History

At first the organization of the River Brethern was simple, but as their numbers increased a more permanent form became necessary, and about 1820 the present ecclesiastical organization was adopted. During the Civil War some of the members, although proclaiming the doctrine of nonresistance, were drafted for military service, and it became evident that the denomination must secure legal recognition as a religious organization holding that doctrine. Steps to secure such recognition were taken at a private council held in Lancaster, Pa., as early as 1862, at which time those who remained after the separation of the other two branches, and who constituted the great majority of the Brethren, decided to adopt the name "Brethren in Christ" instead of "River Brethren," which was done the following year. In 1904 the organization was incorporated according to the laws of the state of Pennsylvania as "a religious body for the worship of Almighty God," with headquarters at Harrisburg.

Doctrine

The Brethren in Christ have not accepted any historical creed or confession, but adhere to the generally recognized Christian doctrines. They hold that trine immersion is the only proper form of baptism, practice confession of sins to God and man, and observe the sacrament of the Eucharist, accompanying it by the ceremony of foot-washing. The doctrine of nonresistance is a prominent feature of their belief.

Polity

The ecclesiastical organization of the denomination includes the local church, a system of district councils, and a General Conference. The officers of the church are bishops, ministers and deacons.

OLD ORDER, OR YORKER, BRETHREN

Address, S. H. Sherer, Mt. Joy, Pa.

History

In 1843 a number of River Brethren withdrew from the main body, claiming that the original doctrines of the founders were being departed from, particularly in regard to nonresistance and nonconformity to the world. Most of those who withdrew resided in York County, Pa., whence they received the name of "Yorkers," or "Yorker Brethren." They are also known as the "Old Order Brethren," and thus are sometimes confused with the Old Order German Baptist Brethren. They have no church edifices and the services are frequently held in large barns.

UNITED ZION'S CHILDREN

Address, Henry C. Light, Cleona, Pa.

History

Questions of administration or ceremonial detail, particularly in connection with a church building, arose among the River Brethren in 1852. The next year about fifty persons in Dauphin County, Pa., withdrew and organized under the leadership of Matthias Brinser as their first bishop. They were thus generally called "Brinsers," but later adopted the name "United Zion's Children." They are found principally in Dauphin, Lancaster and Lebanon Counties, Pennsylvania.

Their doctrine is essentially the same as that of the Brethren in Christ, and their confession of faith is essentially the same.

CATHOLIC APOSTOLIC CHURCH

Address Rev. S. R. Rintoul, 417 W. 57th St., New York City.

History

This communion does not claim exclusive right to the name of Catholic Apostolic Church, but maintains that the one Catholic and Apostolic Church includes everyone who believes in the Lord Jesus and is baptized according to His commandment, whether by sprinkling or immersion, by layman or priest, no matter in what sect or denomination he may be found. The movement had its inception approximately at the beginning of the second quarter of the nineteenth

century. Their leaders claimed manifestations of the presence and power of the Holy Ghost, similar to those of the apostolic age and in 1832 as result of "prophetic revelations," certain men were regarded as called to the office of apostle. In 1835 twelve such had been chosen. Their mission was to testify to the personal return of the Lord and to minister to the whole church the full apostolic measure of the Holy Ghost and the aspostolic gifts and blessings so that corporate unity may be manifested and the church prepared to receive their Lord.

The first church in the United States was organized at Potsdam, New York, and the second in New York City in 1851.

Doctrine

The standard of doctrine is found in the three historic Catholic creeds—the Apostles', the Nicene, and the Athanasian. The church also includes among its tenets the unquestionable authority and inspiration of the canon of the Holy Scripture; the "sacramental nature" of the ordinances of baptism, the Lord's Supper, and ordination to the ministry, as recognized by the different denominations of the Christian Church; the indissolubility, except by death, of the sacramental union in marriage; the restoration of the ordinance of the laying on of hands by the apostles for the imparting of the fullness of the gift of the Holy Ghost; the necessity of the gifts of the Spirit, tongues, phophecy, and other gifts, for the perfecting of the Church; the payment of the tithe as due to Christ, the High Priest, in addition to the making of voluntary offerings; and the hope of the Lord's speedy personal coming to raise the dead, translate the living members of His Church, and bring in His reign of peace on the earth, commonly spoken of as the Millennium.

Polity

The principle upon which the organization of the Catholic Apostolic Church is based is that a twelvefold apostleship, as in the first days of the Church, is the Lord's only ordinance for supreme rule over the whole Church and for revealing His mind. Local churches are each under the charge of a bishop, designated angel, with a staff of priests and deacons, whose call, consecration, appointment, and rule are subject to the apostles. There is no election of ministers by the clergy or laity, except that deacons, to the number of seven in any one church, may by permission of the apostles be chosen by the people. A call from the Lord by word of the Holy Ghost through prophets is a prerequisite to admission to the office of priest or bishop.

CHRISTADELPHIANS

Periodicals

Christadelphian Advocate, 6718 Oxford Ave., Chicago, Ill.; *The Faith,* 626 Eureka, St., Waterloo, Ia., Editor, A. H. Zilmer.

History

Among those who identified themselves with the Disciples of Christ in their early history was John Thomas, M. D., an Englishman, who came to the United States in 1832. As he pursued the study of the Bible, his views changed, and he became convinced that the cardinal doctrines of the existing churches corresponded with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a

return to primitive Christianity in doctrine, precept, and practice. He soon began to publish his views, and organized a number of societies in the United States, Canada, and Great Britain, the central thought in his mind being not so much the immediate conversion of the world as the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequence of conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ," was adopted.

Doctrine

The Christadelphians do not accept the doctrine of the Trinity, but hold that Christ was Son of God and Son of Man, manifesting divine power, wisdom, and goodness in working out man's salvation, of which He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an "effluence" of divine power; that man is by nature mortal, and that eternal life is given by God only to the righteous; that Christ will shortly come personally to the earth to raise and judge His saints, who will reign with Him a thousand years, and to set up the Kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the twelve tribes of Israel will be gathered; and that at the end of a thousand years judgment will be pronounced upon all men, the just receiving eternal life and the unjust, eternal death.

Admission to membership is contingent upon profession of faith in the doctrines of the Bible, and baptism by immersion in the name of Jesus for the remission of sins. Participation in the sacrament of the Lord's Supper is restricted to members of the church.

Polity

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organization, but call it an "Ecclesia."

CHRISTIAN AND MISSIONARY ALLIANCE

Annual Council; next meeting Nyack, N. Y., May 15-19, 1922.

Headquarters: 690 Eighth Ave., New York City.

Officers: *Pres.*, Rev. Paul Rader; *Vice-Pres.*, Rev. F. H. Senft; *Gen. Sec.*, Rev. W. M. Turnbull; *Treas.*, David Crear.

FINANCE DEPARTMENT. *Sec.*, W. S. Polling.
EDUCATIONAL DEPARTMENT. *Sec.*, Rev. W. M. Turnbull.
FOREIGN DEPARTMENT. *Acting Sec.*, Rev. A. C. Snead.
HOME DEPARTMENT. *Sec.*, Rev. E. J. Richards.
PUBLICATION DEPARTMENT. *Sec.*, Rev. F. H. Senft.

Schools

Name	*Location*	*Dean*
Missionary Training Institute	Nyack, N. Y.	W. M. Turnbull.
Toccoa Falls Institute	Toccoa Falls, Ga.	R. A. Forrest.
Boyden Institute	Boyden, Va.	A. E. Funk.
Alliance Training Home	St. Paul, Minn.	
Simpson Bible Institute	Seattle, Wash.	W. W. Newberry.

Periodical

Alliance Weekly.

History

The Christian and Missionary Alliance originated in a movement started by Rev. A. B. Simpson, in the year 1881. Dr. Simpson severed his connection with a pastorate of the Presbyterian Church in New York City and withdrew from the presbytery to engage in evangelistic work among the unchurched masses. Two societies were organized for Home and Foreign Missionary work, one known as the Christian Alliance for home work; the other the Missionary Alliance for the neglected communities in non-Christian lands. In 1895 the two societies were united in the Christian and Missionary Alliance and since then have labored in the double function of home and foreign evangelism.

The local organizations have been reported among the independent churches, but in 1916 were combined to form one body.

Doctrine

The Christian and Missionary Alliance is strictly evangelistic in its doctrine. It stands firmly for the inspiration of the Scriptures, the atonement of Christ, the supernaturalism of religious experience, and a life of separation and practical holiness. It has no strict creed, but expresses the great essential features of its testimony in a simple formula known as the fourfold gospel of Christ, as Savior, Sanctifier, Healer and Coming Lord. It is not a sectarian body, but allows liberty in the matter of baptism and church government, and is in fraternal union with evangelical Christians of all denominations, accepting missionaries from the various churches, provided they are in full sympathy with the evangelical standards of the Alliance.

Polity

There is no close ecclesiastical organization, though the society has in the United States and Canada about a dozen organized districts with between two and three hundred regular branches. Only a small proportion of these are organized churches, as the society seeks to avoid a sectarian aspect and is averse to the establishment of independent churches. Each local branch is entirely self-directing, and in most cases is primarily evangelistic in character and a center of missionary conference. An annual council meets in the spring, to which reports are submitted from all branches and fields, and which passes such legislation as may be needed concerning the government and administration of the work. Many of the most liberal and active supporters of this work are still in active membership in various Protestant churches, giving their support to the Alliance in its evangelistic work.

CHRISTIAN CHURCH (AMERICAN CHRISTIAN CONVENTION)

American Christian Convention, quadrennial; next meeting, Burlington, N. C., October, 1922. Biennial district conventions of grouped states, annual conferences within the states and in Canada.

Headquarters: Dayton, Ohio.

Officers: *Pres.*, Rev. Frank G. Coffin, Albany, Mo.; *Sec.*, Rev. John F. Burnett, Dayton, Ohio.

EXECUTIVE BOARD. Composed of the officers of the Convention and the secretaries of the seven departments. They meet annually and compose the Board of Trustees of the Convention. With the trustees of the Christian Publishing Association they constitute a Board of Church Polity.

HOME MISSION BOARD. *Sec.*, Rev. Omer S. Thomas, Dayton, Ohio.

FOREIGN MISSION BOARD. *Sec.*, Rev. W. P. Minton, Dayton, Ohio.

BOARD OF EDUCATION. *Sec.*, Rev. W. G. Sargent, Providence, R. I.

SUNDAY SCHOOL BOARD. *Sec.*, Hermon Eldredge, Erie, Pa.

CHRISTIAN ENDEAVOR BOARD. *Sec.*, Rev. A. B. Kendall, Springfield, Ohio.

PUBLISHING DEPARTMENT. Sec., O. W. Whitelock, Huntington, Ind.

WOMAN'S BOARD FOR HOME MISSIONS. *Sec.*, Mrs. Athella Howsare, Dayton, Ohio.

WOMAN'S BOARD FOR FOREIGN MISSIONS. *Sec.*, Mrs. Alice V. Morrill, Defiance, Ohio.

THE CHRISTIAN PUBLISHING ASSOCIATION, Fifth and Ludlow Sts., Dayton, O.; *Mgr.*, Netum Rathbun.

SUNDAY SCHOOL DEPARTMENT. *Sec.*, Hermon Eldredge, Erie, Pa.; *Editor Sunday School Literature*, Rev. S. Q. Helfenstein; *Supt. of Adult Dept.*, Rev. H. G. Rowe; *Editor of Officers' and Teachers' Journal*, Hermon Eldredge; *Supt. of Elementary Dept.*, Mrs. F. Bullock; *Supt. of Teacher Training*, Rev. H. H. Short, Bluffton, Ind.; *Supt. of Secondary Dept.*, Hermon Eldredge.

STANDING COMMITTEE ON CHRISTIAN UNITY, Rev. Frank G. Coffin, Albany, Mo.

BUREAU OF SOCIAL SERVICE, Rev. E. A. Watkins, Lima, Ohio.

COMMITTEE ON EVERY MEMBER CANVASS, Rev. Omer S. Thomas.

SUPERINTENDENT OF THE FORWARD MOVEMENT, Rev. W. H. Denison, Dayton, Ohio.

Colleges

Name	*Location*	*President*
Defiance College	Defiance, O.	A. G. Caris.
Elon College	Elon College, N. C.	W. A. Harper.
Franklinton Christian College	Franklinton, N. C.	S. A. Howell.
Palmer Institute and Starkey Seminary	Lakemont, N. Y.	Martyn Summerbell.
Jireh College	Jireh, Wyo.	D. B. Atkinson.
Palmer College	Albany, Mo.	F. G. Coffin.
Union Christian College	Merom, Ind.	C. B. Hershey.
Weaubleau College	Weaubleau, Mo.	O. B. Whitaker.

Periodicals

Herald of Gospel Liberty (weekly), Dayton, Ohio, Editor, Rev. Alva M. Kerr; *Christian Missionary*, Dayton, Ohio (monthly), Editors, Rev. Omer S. Thomas and Rev. W. P. Minton; *The Christian Sun* (weekly), Burlington, N. C., Editor, C. B. Riddle; *The Christian Vanguard* (monthly), Drayton, Ont., Editor, J. N. Dales; *Christian Annual*, Editor, Rev. J. F. Burnett.

History

Following the War of the Revolution, the Rev. James O'Kelley, a Methodist minister in Virginia, opposed very earnestly the development of the authority of the episcopacy, especially so far as it gave the bishops absolute power in the matter of appointments of pastors. He, with a number of others, plead for the right of appeal to the General Conference from any mandate of the bishop. When this was denied, they withdrew from the conference in 1792, and later organized under the name of "Republican Methodists." In 1794 they resolved to be known as "Christians" only, taking the Bible as their

guide and discipline, accepting no test of church fellowship other than Christian character, and making the government of the church absolutely congregational. O'Kelley and his associates carried their evangelistic campaigns over much of Virginia and North Carolina, and adjacent territory, establishing many congregations which shared their faith.

A similar movement arose among the Baptists in New England, led by Dr. Abner Jones, who organized a Christian church at Lyndon, Vermont, in 1801. The central idea of this movement was that minor matters of opinion should not constrict Christian fraternity. From this source spread the Christian Church movement over New England, New York, and other portions of the east.

A third and like movement sprang up in Kentucky following the great Cane Ridge revival in 1804, when a number of ministers, without friction with their denominations, formed a group to be known simply as "Christians" with the Bible as their only creed, and Christian character alone as a basis of fellowship. Leading names in this movement were Robert Marshall, John Dunlavy, Richard McNemar, Barton W. Stone, John Thompson, and David Purviance. Their peculiar message was carried over much of the central west, resulting in a number of organizations of people who indorsed their position.

These three movements, O'Kelley in the south, Jones in New England, and Stone in Kentucky, were in the beginning independent and unrelated; in fact, each was ignorant of the existence of the others. Later, as they learned of the other movements, identical in kind and purpose, they became coordinated and unified into the organization known only as "The Christian Church," the general official convention of which is "The American Christian Convention." The Christian Church is not infrequently confused with the Disciples of Christ, founded by Alexander Campbell, though their histories and identities are distinct. For the sake of clearness their identity is sometimes written "Christian Church (American Christian Convention)."

Doctrine

The various elements out of which this organization has resulted accepts the Bible as their sole guide in faith, and have no other creed or statement of doctrine. Their interpretation of the teachings of the Bible is in accord with that of most evangelical organizations. They do not bar any follower of Christ from membership because of differences in theological belief. A like liberty extends to the ordinances of the church. Baptism is not made a requisite to membership. While immersion is generally practiced, no one mode is required. The churches practice open communion and labor to promote the spirit of unity among all Christians.

Polity

The general polity of the denomination is congregational. Each local church is independent in its organization, but at a very early period conferences were organized, which admitted ministers to membership, and in which the churches were represented by lay delegates. These conferences were at first advisory only, but have largely developed into administrative bodies.

The American Christian Convention, with two incorporated departments, the Mission Board of the Christian Church, and the Christian Publishing Association, is primarily the agent of the churches, for the conduct of their general work. It meets quadrennially for the consideration of topics affecting the general church life and the formation of plans of work.

CHRISTIAN UNION

General Council, quadrennial; next meeting in Indiana, May, 1922.

Eleven state councils, meeting annually.

Officers: *Pres.*, Rev. A. C. Thomas, Milo, Ia.; *Sec.*, Rev. J. W. Hyder, Excelsior Springs, Mo.; *Cor. Sec.*, Rev. D. L. Vandament, Greencastle, Ind.; *Treas.*, Rev. C. W. Cartwright, Renard Mills, Ohio.

HOME AND FOREIGN MISSION BOARD. *Pres.*, Rev. P. F. Meek, Gilman City, Mo.; *Sec.*, Rev. J. C. Cupp, Thornville, Ohio; *Treas.*, J. F. Goodie, Milo, Ia.

Periodical

Christian Union Witness, Excelsior Springs, Mo.

History

The Christian Union traces its origin to the movement in the first half of the nineteenth century, for a larger liberty in religious thought, a greater freedom from ecclesiastical domination, and a closer affiliation of men and women of different creeds and lines of belief.

A convention of those interested gathered at Columbus, Ohio, February 3, 1864, and adopted a declaration of principles.

The next year, 1865, a general convention was held in Terre Haute, Indiana, reaffirming the action of the previous convention and adopting a summary of principles as follows: (1) The oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practice; (4) good fruits the only condition of fellowship; (5) Christian union without controversy; (6) each local church self-governing; (7) political preaching discountenanced.

Doctrine and Polity

Apart from the brief summary already given, the Christian Union can scarcely be said to have a system of doctrine. The local church or congregation is absolutely self-governing.

CHURCH OF GOD AND SAINTS OF CHRIST
(Colored)

Address Bishop W. H. Plummer, 15 Arnold St., Boston, Mass.

History

In the latter part of the year 1896 William S. Crowdy, a Negro man employed on the Sante Fe railroad as a cook, claimed to have a vision from God, calling him to lead his people to the true religion, and giving him prophetic endowment. He immediately gave up his employment, went into Kansas, commenced preaching, and soon after organized the Church of God and Saints of Christ, at Lawrence. At first only a few persons joined him, but the numbers increased rapidly, and the headquarters were removed to Philadelphia. He was appointed bishop of the new body, and two white men who were associated with him were subsequently raised to the same office.

Doctrine

Believing that the Negro race is descended from the ten lost tribes of Israel, Crowdy taught that the Ten Commandments and a

literal adherence to the teachings of the Bible, including both the Old and New Testaments, are man's positive guides to salvation. In order, however, that the faithful may make no mistake as to the commandments which they are to follow, a pamphlet has been published by the church called the "Seven Keys," which includes Bible references giving the authority for the various customs and orders of the church. Among these customs are the observance of the Jewish calendar and feast days, especially the Jewish Sabbath, and the use of the corresponding Hebrew names.

Admission to the church follows repentance for sin, baptism by immersion, confession of faith in Christ, the reception of unleavened bread, and water at the sacrament of the Lord's Supper, the washing of the feet by an elder, and the pledge of the holy kiss. The last mentioned is also a general form of greeting, but, having been critisized severely, it is frequently omitted.

Polity

The organization of the church centers in an executive board or council, called a "presbytery," consisting of 12 ordained elders and evangelists, whose duty it is to look after the general business of the church. The prophet, who is presiding officer both of the executive board and of the church, is not elected, but holds his position by virtue of a divine call. He is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. On his death, the prophetic office lapses until a new vision appears.

There are district annual and general assemblies, composed of the different orders of the ministry, and including delegates from each local church or tabernacle. The ministerial order includes ministers not in full ordination, elders fully ordained, evangelists (elders engaged in general missionary work), and bishops, the last mentioned not exceeding four in number. The ministers hold office during good behavior. The temporal affairs of the church are cared for by deacons under general supervision of the assemblies.

CHURCH OF THE NAZARENE

General Assembly, quadrennial; next session, 1923.

Forty district assemblies.

Headquarters: 2109 Troost Ave., Kansas City, Mo.

Officers: *Gen. Supts.*, Rev. H. F. Reynolds, 2109 Troost Ave., Kansas City, Mo.; Rev. J. W. Goodwin, 1850 N. Sierra Bonita Ave., Pasadena, Calif; Rev. R. T. Williams, 208 N. Rosemont Ave., Dallas, Texas; *Gen. Sec.*, Rev. E. J. Fleming, 2109 Troost Ave., Kansas City, Mo.; *Gen. Statistical Sec.*, Rev. C. A. Kinder, 2109 Troost Ave., Kansas City, Mo.; *Gen. Railroad Sec.*, Rev. De Lance Wallace, 2109 Troost Ave., Kansas City, Mo.; *Gen. Treas.*, Rev. E. G. Anderson, 2905 Troost Ave., Kansas City, Mo.

GENERAL BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. H. F. Reynolds; *Sec.-Treas.*, Rev. E. G. Anderson.

GENERAL BOARD OF HOME MISSIONS AND EVANGELISM. *Pres.*, Rev. L. Milton Williams; *Sec.-Treas.*, Rev. N. B. Herrell.

GENERAL BOARD OF PUBLICATION. *Pres.*, Rev. William E. Fisher; *Sec.*, John T. Benson.

GENERAL BOARD OF EDUCATION. *Pres.*, Rev. Jas. B. Chapman; *Sec.-Treas.*, Rev. H. Orton Wiley.

GENERAL BOARD OF CHURCH EXTENSION. *Pres.*, Dr. Edwin Burke; *Sec.*, Rev. Jos. N. Speakes.

GENERAL BOARD OF SOCIAL WELFARE. *Pres.*, Dr. J. Howard Sloan; *Sec.*, Miss Lue Miller.

GENERAL ORPHANGE BOARD. *Pres.*, Rev. Theodore E. Ludwig; *Sec.*, Rev. Oscar Hudson.

GENERAL BOARD OF MUTUAL BENEFIT. *Pres.*, Rev. F. M. Messenger; *Sec-Treas.*, Rev. E. J. Fleming.

GENERAL BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. F. M. Messenger; *Sec.-Treas.*, Rev. E. J. Fleming.

GENERAL COLPORTAGE BOARD. *Pres.*, Rev. C. E. Cornell; *Sec.*, Rev. C. A. Kinder.

Address for the Board, 2109 Froost Ave., Kansas City, Mo.

Colleges

Name	*Location*	*President*
Bethany-Peniel College	Bethany, Okla.	A. K. Bracken.
Eastern Nazarene College	Wollaston, Mass.	F. J. Shields.
Olivet University	Olivet, Ill.	J. E. L. Moore.
Northwest Nazarene College	Nampa, Idaho	H. Orton Wiley.
Pasadena University	Pasadena, Calif.	A. O. Hendricks.
Trevecca College	Nashville, Tenn.	C. E. Hardy.

Junior Colleges

Central Nazarene College	Hamlin, Tex.	E. D. Cornish.
Arkansas Nazarene Seminary	Vilonia, Ark.	R. E. Dunham.
Nazarene Bible School and Academy	Hutchinson, Kans.	H. M. Chambers.
Missouri Holiness College	Clarence, Mo.	H. O. Fanning.
Peniel Academy and Theological Seminary	Peniel, Tex.	R. A. Thornton.

Periodicals

Herald of Holiness (weekly), Editor, B. F. Haynes; *Youth's Comrade* (weekly), Editor, Miss Mabel Hanson; *The Other Sheep* (monthly), Editor, E. G. Anderson. Address for all periodicals, 2109 Troost Avenue, Kansas City, Mo.

History

Toward the close of the nineteenth century a movement developed in various parts of the United States corresponding somewhat to that of the revival period of a century previous. It manifested itself differently, so far as organization was concerned, in different sections. In the southern states it was chiefly an independent movement, and each congregation held itself apart from every other. In the west and in the east the tendencies were toward a closer affiliation, resulting in organization.

The principle at the basis of these movements has been a belief in the power of Jesus Christ to make Christians holy in this present life, and they represent thus a renewed emphasis upon the doctrine of entire sanctification. The immediate occasion was the feeling that full liberty to emphasize this doctrine, which came to be called the "full Gospel," was not allowed the churches.

Three movements, one in New England, one in New York City, and one in Los Angeles, Calif., were organized almost simultaneously, in 1894, to carry out these principles.

In the annual meeting of each body in 1906, a basis of union was prepared, and delegates were authorized to call the first convention of the Pentecostal Church of the Nazarene, the name proposed for the new denomination. That convention met in Chicago in 1907 in its first general assembly.

Doctrine

In doctrine this body is essentially in accord with the Methodist Episcopal Church. It accepts, in general, the Apostles' Creed, but gives special prominence to the doctrine of entire sanctification.

Polity

The ecclesiastical organization is congregational. Each church is absolutely independent in its management, being governed through a church board elected by the congregation. The churches are associated for such general purposes as belong to all alike, particularly for missionary activity.

CHURCH OF THE UNIVERSAL MESSIANIC MESSAGE

Cor. Sec., Henry Schurra, 1002 McKenzie St., Los Angeles, Calif, Station T.

Messianic Publishing Co., 1002 McKenzie St., Station T, Los Angeles, Calif.

History

Among the developments resulting from the introduction into the United States of the study of various phases of Oriental religions, especially those in India emphasizing the mystical union of the human and divine, was the organization of the Christian Yoga Society. The founder, A. K. Mozumdar, gathered a number of followers and a society was organized at Spokane, Washington, in February, 1911, with 50 active members. For some time it developed somewhat slowly, but gathered membership in different parts of the United States. After a time the organization was disbanded, and Mr. Mozumdar organized the Universal Messianic Church, or the Church of the Universal Messianic Message.

Doctrine

The purpose of this church is to bring about unity with omnipresent God on the part of its members, in imitation of the Great Master Jesus Christ; to heal the sick by an appeal to God for interposition of divine power; to teach, preach, and demonstrate the great mystery of life; and to endeavor to secure that health and inspiration which comes from living a life close to God.

It recognizes no creed or confession and observes no sacrament, the only condition imposed on members being that they have an earnest desire to help humanity to a higher and holier idea of God and their fellowmen. The attitude toward other creeds is one of good will and brotherly love, holding that all have their place in the school of the evolution of man.

Polity

The societies or churches are distinctly independent in their organization. In the beginning there were ordained ministers, but subsequently the ministerial office was discontinued.

CHURCHES OF CHRIST

No general organization, but numerous independent churches. Address J. W. Shepherd, 430 Grand Boulevard W., Detroit, Mich.

History

In their early history, in the United States, the churches which gathered under the leadership of Thomas and Alexander Campbell, Barton W. Stone, and others, emphasized the distinctly apostolic character of the individual church, not merely as a worshiping congregation and a working force, but as an autonomous ecclesiastical body. As set forth in the "declaration and address," by Thomas Campbell, they deplored human creeds and systems and protested against considering anything as a matter of faith and duty for which there could not be produced a "Thus saith the Lord," either in expressed terms or from approved precedent, and held that they should follow "after the example of the primitive church exhibited in the New Testament without any additions whatever of human opinions or inventions of men." With this basis of action they adopted as the keynote of their movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the churches increased in membership and wealth, however, there arose what seemed to some to be a desire for popularity and for such "human inventions" as had been deplored in the beginning of the movement. Chief among these "inventions" were a general organization of the churches into a missionary society with a "money basis" of membership and the use of instrumental music in church worship. The agitation for the organization of a missionary society began soon after 1840, and continued until the American Christian Missionary Society was formed in Cincinnati, Ohio, in 1849. Although this received Mr. Campbell's approval, many of his brethren were dissatisfied and held firmly to the earlier position, quoting his own language in speaking of the apostolic Christians.

A society with a "money basis" and a delegated membership, it was urged, was the beginning of apostasy from New Testament Christianity.

There was also decided opposition to instrumental music in the services of the Church and controversy over pastors and methods of raising money.

This church in the census of 1890 and of 1906 was confused with the Disciples of Christ, and its membership, in some cases, reported in statistics of that body.

Doctrine and Polity

In doctrine and polity the Churches of Christ are, in some respects, in accord with the Disciples of Christ. They reject all human creeds and confessions of faith, consider the Scriptures a sufficient rule of faith and practice, emphasize the "divine sonship of Jesus" and the "divine personality of the Holy Spirit," and regard the Lord's Supper as a memorial service rather than as a sacrament, to be observed each Lord's Day. The church, with such officers as belonged to it in apostolic times, is considered a divine institution. Each local church is independent; elects its own officers, calls its own ministers, and conducts its own affairs. Membership is on the general basis of faith in Christ, repentance, and baptism (immersion). The ministerial office is not emphasized, and there are no ministerial associations. Each elder is a member of the church which he serves, and is subject to its discipline. In general, a doctrine of nonresistance is advocated.

CHURCH OF GOD (GENERAL ASSEMBLY)

General Assembly, annual; next meeting, November 2-8, 1922, Cleveland, Tenn.

Officers: *Gen. Overseer,* A. J. Tomlinson, 2525 Gaut St., Cleveland, Tenn.

FOREIGN MISSIONS. *Sec.,* J. S. Llewellyn, Cleveland, Tenn.
HOME MISSIONS. *Sec.,* T. L. McLain, Cleveland, Tenn.

School

Name	*Location*	*Superintendent*
Bible Training School	Cleveland, Tenn	A. J. Tomlinson.

Periodical

Church of God Evangel, Cleveland, Tenn., Editor, A. J. Tomlinson.

History

The denomination known as the General Assembly of the Church of God had its origin in the conviction of a number of people, in different denominations in Tennessee, that existing bodies with which they were acquainted were not strictly in accord with their views of Scripture, and in the belief that their wishes for a body conforming to their own views must be satisfied. The first organization was formed in August, 1886, in Monroe County, Tennessee, under the name "Christian Union." In 1902 there was a reorganization under the name, "Holiness Church," and in January, 1907, a third meeting, at Union Grove, Bradley County, Tennessee, adopted the name, "Church of God," with a membership of 150, representing five local churches in North Carolina, Georgia and Tennessee. From that time the body has grown until it is represented in 22 states and has churches in the British West Indies.

Doctrine

In doctrine this body is Arminian and in accord with the Methodist bodies. It recognizes no creed as authoritative, but relies upon the Bible "as a whole rightly divided" as the final court of appeal. It emphasizes sanctification as a second definite experience subsequent to regeneration. Conditions of membership are profession of faith in Christ, experience of being "born again," bearing the fruits of a Christian life, and recognition of the obligation to accept and practice all the teachings of the church. The sacraments observed are: The Lord's Supper, feet-washing, and water baptism by immersion.

Polity

The ecclesiastical organization is described as "a blending of Congregational and Episcopal, ending in theocratical, by which is meant that every question is to be decided by God's Word."

The officers of the churches are bishops, deacons, and evangelists. Bishops and deacons must be at least 24 years of age, have experienced sanctification and baptism of the Holy Ghost, evidenced by speaking with other tongues as the Spirit gives utterance, and must prove themselves to have lived what they profess. There is no age limit for evangelists. All are required to have a fair general education, good judgment, wisdom, and ability to speak.

CHURCHES OF GOD IN NORTH AMERICA, GENERAL ELDERSHIP OF THE

General Eldership, quadrennial.
Headquarters: Harrisburg, Pa.
Officers: *Pres.,* Rev. J. L. Updegraph, Findlay, Ohio; Clerk,

Rev. S. Fulmer, Mt. Pleasant, Pa.; *Treas.*, C. E. Miller, Penbrook, Pa.

EXECUTIVE BOARD. *Pres.*, Rev. F. W. McGuire, Rohrerstown, Pa.
BOARD OF MISSIONS. *Sec.*, Rev. J. L. Updegraph, Findlay, Ohio.
PUBLISHING HOUSE. *Pres.*, Rev. S. G. Yahn, Harrisburg, Pa.

School

Name	*Location*	*President*
Findlay College	Findlay, O	W. H. Guyer.

Periodical

Church Advocate (weekly), Harrisburg, Pa., Editor, S. G. Yahn.

History

The founder of this denomination was John Winebrenner, who in 1820 as a minister of the German Reformed Church, now the Reformed Church in the United States, entered upon the pastorate in Harrisburg, Pennsylvania. His preaching was of a distinctly revival character and awakened strong opposition, resulting in severing Mr. Winebrenner's connection with the German Reformed Church in 1828. In 1829 he organized an independent church, calling it simply the "Church of God." The movement was more fully organized in 1845 and in 1896 changed to the present name and organization.

Doctrine

In doctrine the Churches of God are evangelical and orthodox and Arminian rather than Calvinistic. They hold as distinctive views, that sectarianism is antiscriptural; that each local church is a church of God, and should be so called; that in general, Bible things, as church offices and customs, should be known by Bible names, and a Bible name should not be applied to anything not mentioned in the Bible; and that there are not two, but three, ordinances that are perpetually obligatory, namely, Baptism, the Lord's Supper, and the religious washing of the saints' feet. The last two they regard as companion ordinances, which are always to be observed together, and in the evening. The only form of baptism recognized is the immersion of believers. They have no written creed, but accept the Word of God as their only rule of faith and practice. They insist strongly on the doctrines of the Trinity, human depravity, atonement through the sacrifice of Christ, the office and work of the Holy Spirit, man's moral agency, justification by faith, repentance and regeneration practical piety, the observance of the Lord's Day, the resurrection of the dead, the eternal being of the soul, and future and eternal rewards and punishments.

Polity

The polity of the churches is presbyterian. Each local church votes for a pastor, but the annual elderships make the appointments within their own boundaries. The church elects its own elders and deacons, who, with the pastor, constitute the church council, and are the governing power, having charge of the admission of members and the general care of the church work. The ministers within a certain territory, and an equal number of laymen elected by the various churches (or charges), constitute annual elderships, corresponding to presbyteries, which have the exclusive right to ordain ministers. The different annual elderships combine to form the General Eldership, which meets once in four years, and is composed of an equal number of ministerial and lay representatives, men and women as nearly as possible in equal numbers.

CHURCHES OF THE LIVING GOD

Under this head are included three bodies of Negro Churches, similar in general type, though differing in many details.

CHURCH OF THE LIVING GOD

No directory obtainable.

History

This is a group of Negro churches in Texas, organized about 1908 as a separate body, in protest against what they deem the wrong subservience of the regular denominations to class and race prejudice. They hold that not only the white but Negro denominations have erred greatly in their interpretation of the Bible; and that as the Negro race had advanced since 1865 most rapidly in its spiritual life, notwithstanding the iniquities and prejudices of very many, they should seek the union for which Christ prayed in an organization based distinctly on His Word.

CHURCH OF THE LIVING GOD

(Christian Workers for Fellowship)

Synod, annual. General Assembly meets annually in November.

Officers: *Chief,* Rev. William Christian, 1126 Woodlawn St., Memphis, Tenn.; *Vice-Chief,* Rev. C. L. Bryant, 3316 Colby St., Dallas, Tex.; *Sec.,* Mrs. E. L. Christian.

Chief's cabinet: Rev. William Christian, Rev. C. L. Bryant, Rev. George Williams, Rev. A. W. Thompson, Rev. I. J. Biggers, Rev. B. M. Campbell, Rev. W. E. Bowen, Rev. J. J. Palmer, Rev. M. L. Gibson, Rev. R. J. Bryant, Rev. E. T. Webb.

ELECT SISTERS' WORK. *Gen. Sec.,* Mrs. Mary E. M. Caldwell, Texarkana, Ark.

SISTERS' HOME MISSION. *Gen. Sec.,* Mrs. Mary Burton, R. No. 4, Box 11, Dallas, Tex.

College and Seminary

Name	*Location*	*President*
Church of the Living God Seminary	Ponta, Tex	C. L. Bryant.

Periodical

The Brotherhood Reporter, Editor, E. L. Christian, 1126 Woodlawn St., Memphis, Tenn.

History

The Church of the Living God "Christian Workers for Friendship" was organized at Wrightsville, Arkansas, in 1889, by Rev. William Christian. In 1915 the name was changed to Christian Workers for Fellowship. There have been two secessions from this church: The Church of the Living God (Apostolic Church), now known as the Church of the Living God, General Assembly; and the Church of Christ in God, which more recently has consolidated with the parent body.

The distinctive characteristics of the church are believers' baptism by immersion, the washing of the saints' feet, and the use of water and unleavened bread in the Lord's Supper. The local organizations are known as "temples" rather than as "churches," and are

subject to the authority of a general assembly. The presiding officer is styled the "chief," or "bishop," and the ministry includes evangelists, pastors, and local preachers.

A considerable number of ministers are engaged in general missionary work for the extension of the church; Sunday schools occupy a prominent place in the church life; and there is a gospel extension club engaged in works of mercy, particularly along the lines followed by fraternal societies, rendering assistance in the care of the sick and the burying of the dead.

CHURCH OF THE LIVING GOD, GENERAL ASSEMBLY

General Assembly, biennial; next meeting August 3, 1923.

Headquarters: Louisville, Ky.

Officers: *Bishop,* J. A. Edmondson; *Cor. Sec. and Treas.,* Rev. C. Davis, Houston, Tenn.; *Sec.,* Chas. Chase.

CHURCH EXTENSION BOARD. *Nat. Sec.,* Rt. Rev. E. J. Cain, Louisville, Ky.

Periodical

Guiding Star of Truth, Houston, Tex., Editor, Rev. James Pendleton.

History

The Apostolic Chuch, also called the "Christian Fellowship Workers," withdrew from the Church of the Living God, Christian Workers for Fellowship, in 1902, partly because of opposition to the head of that body and partly because of a different conception of certain articles of faith and church government. For several years the churches composing it were in a somewhat unsettled and disorganized state, with no stable form of government, name, or permanent leadership. In 1908 the presiding officer, Apostle Chas. W. Harris, called together the ministers and representatives from the different local churches, who then organized themselves into one association known as the General Assembly, Church of the Living God.

In this body the presiding apostle is styled officer instead of chief or bishop, and it has eight orders among its ministers—apostles, leaders, prophets, evangelists, pastors, teachers, elders, and deacons.

The General Assembly of synods meets annually in the month of November at Waco, Texas, and this place of meeting is spoken of among the worshipers as Jerusalem.

In doctrine and general organization the church corresponds closely to the Methodist churches.

CHURCHES OF THE NEW JERUSALEM (SWEDENBORGIAN)

GENERAL STATEMENT

The churches of the New Jerusalem, popularly called Swedenborgian, are two in number. The early history of both is given in the statement of the General Convention of the New Jerusalem, the older body; while the movement which resulted in the organization of a second body, and the points on which it differs from the General Convention, are set forth in the statement of the General Church of the New Jerusalem.

GENERAL CONVENTION OF THE NEW JERUSALEM

General Convention, annual; next meeting June, 1922, in Ohio.

Ten associations, meeting annually or semi-annually (also two others in Canada).

Officers: *Pres.*, Rev. Wm. L. Worcester, 5 Bryant St., Cambridge 38, Mass.; *Rec. Sec.*, Benjamin A. Whittemore, 134 Bowdoin St., Boston 9, Mass.; *Treas.*, James R. Carter, 246 Devonshire St., Boston 9, Mass.

General Pastors

Rev. George H. Dole, Penn Ave. and Broome St., Wilmington, Del.
Rev. John Goddard, 52 Brookside Ave., Newtonville, Mass.
Rev. Charles W. Harvey, 315 N. 35th St., Philadelphia, Pa.
Rev. Louis G. Hoeck, 2822 Highland Ave., Cincinnati, Ohio.
Rev. John F. Potts, Bryn Athyn, Pa.
Rev. Wm. L. Worcester, 5 Bryant St., Cambridge, Mass.

BOARD OF HOME AND FOREIGN MISSIONS. *Pres.*, Ezra H. Alden, 1217 Commercial Trust Bldg., Philadelphia, Pa.; *Sec.*, Rev. Paul Sperry, 1437 Q St., N. W., Washington, D. C.; *Treas.*, Lloyd A. Frost, Guaranty Trust Co., Cambridge, Mass.

AUGMENTATION FUND. *Chmn.*, Geo. C. Warren, 142 Berkeley St., Boston, Mass.; *Sec.*, Albert P. Carter, 60 State St., Boston, Mass.; *Treas.*, James R. Carter

BOARD OF PUBLICATION, 3 W. 29th St., New York City. *Pres.*, Robert Alfred Shaw; *Sec.*, Charles D. Allen; *Treas.*, John F. Seekamp.

COMMITTEE ON EDUCATION. *Chmn.*, Rev. Lewis F. Hite, 42 Arlington St., Cambridge 40, Mass.

AMERICAN NEW-CHURCH SUNDAY SCHOOL ASSOCIATION. *Pres.* Rev. Wm. F. Wunsch, 57 Avon Hill St., Cambridge 40, Mass.; *Sec.-Treas.*, John V. Horr, Cleveland, Ohio.

AMERICAN NEW-CHURCH LEAGUE. *Pres.*, Philip M. Alden, 334 So. 43rd St., Philadelphia, Pa.; *Sec.*, Miss Eleanore Borton, 11218 Primrose Ave., Cleveland, Ohio; *Treas.*, Chauncy G. King, 1453 Mars Ave., Lakewood, Ohio.

NATIONAL ALLIANCE OF NEW-CHURCH WOMEN. *Pres.*, Mrs. Edwin O. Munyer, 830 Oakwood Blvd., Chicago, Ill.; *Sec.*, Mrs. E. O. Woodward, 48 Harvard St., Newtonville 60, Mass.; *Treas.*, Mrs. Carleton M. Moody, The Wallingford, W. Philadelphia, Pa.

NEW-CHURCH LECTURE AND PUBLICITY BUREAU. *Chmn.*, Rev. Walter B. Murray, 510 Steinway Bldg., Chicago, Ill.

SOCIAL SERVICE COMMISSION. *Chmn.*, Rev. C. W. Harvey; *Exec. Sec.*, Rev. John W. Stockwell, 2129 Chestnut St., Philadelphia, Pa.

Theological Seminary

Name	*Location*	*President*
New Church Theological School	Cambridge, Mass	W. L. Worcester.

Academic

Urbana University School	Urbana, Miss	Louis G. Hoeck.
Waltham School for Girls	Waltham, Mass	Martha Mason.

Periodicals

New-Church Review (quarterly), Boston, Mass., Editor, Rev. Lewis F. Hite; *New Church Messenger* (weekly), Boston 9, Mass.,

Editor, Rev. E. M. L. Gould; *The Helper* (weekly), American New-Church Tract and Publication Society, Philadelphia, Pa.; *New-Church League Journal* (monthly), Chicago, Ill.; *Sunday Afternoons* (weekly), Boston 9, Mass.

History

The Church of the New Jerusalem, known also as the "New Church," was first organized in London in 1787. It is based upon the theological writings of Emanuel Swedenborg, 1688-1772.

The first New Church society in America was founded at Baltimore in 1792, and in 1817 the General Convention of the New Jerusalem in the United States of America was organized. In 1890 a considerable number withdrew and later organized the General Church of the New Jerusalem.

Doctrine

The general doctrines of the New Church teach that there is one God, even the Lord God, the Saviour, Jesus Christ; that there is in Him a Trinity, not of persons, but of essence, Father, Son, and Holy Spirit; that the Father is the inmost Divine Essence, or Love, from which all things are; that the Son is the Divine Wisdom and Word, by which the Divine Love is manifested and acts; and the Holy Spirit is the Divine Proceeding and Operation; and that these three are related to each other in God, as are soul, body, and operation, in man. Thus they teach that the Lord Jesus Christ, as the one Divine Person, in whom is the Father, and from whom is the Holy Spirit, is, in His glorified humanity, the one God of heaven and of earth, and the supreme and sole object of worship for angels and men.

With regard to revelation, they teach that the Word of God contained in the Bible is not written like any other book, and can not be subjected to the same methods of criticism; that it is plenarily inspired by the Lord Himself, and like Nature, is a divine symbol; that besides the literal sense adapted to men, it contains a spiritual sense adapted to angels; that these senses are connected with each other by the great law of correspondence, in accordance with which the universe is created; and it contains the rule of life for angels and men.

With regard to redemption, they teach that the one God, Jehovah, the Creator of the universe, came down upon earth in the assumption, by birth from a virgin, of a human nature in order that He might live a human life, and, by purging it, redeem it; that in doing so He met and overcame in His temptations all the enemies of the human race, and reduced them to eternal subjection; and that He continues to hold them in subjection in the mind and heart of every man who will cooperate with Him by faith and obedience; and that the application of this redeeming work in those who believe in Him and keep His commandments is salvation.

With regard to death and the spiritual world, they teach that when a man dies he is raised up in his spiritual body in the spiritual world, and there lives forever, in heaven or in hell, his state being determined by the spiritual character he had formed for himself by his life in this world; the judgment occurs immediately after death, in the world of spirits, which is intermediate between heaven and hell, and it consists in a man's coming to know himself in the light of the eternal realities of the Word of God.

Besides these cardinal points, the doctrines of the New Church have much to say about the laws of divine order and of divine providence; about faith and charity; about free will and imputation, repentance and regeneration; about marriage; about mental development in childhood and age; about the successive churches or divine dispensations that have existed on this earth, and the judgments ter-

minating each; all of which teachings, based on the Word of the Lord, the believers hold to be in complete harmony with each other, and with the deductions of sound reason and the analogies of nature.

Baptism is administered in the scriptural formula, "in the name of the Father, and of the Son, and of the Holy Spirit," to children as well as to adults who come on confession of their faith. Infant baptism is followed by the rite of confirmation or ratification in maturer years, which is usually identified with the first communion, and this profession of faith in the essential doctrines of the church is regarded as the appropriate gate of admission to the sacrament of the Lord's table.

Polity

The polity of the church is a modified episcopacy, but the societies and associated bodies are left the utmost freedom in the administration of their local affairs.

The General Convention is held annually, and every church member has a right to take part in the deliberations, be appointed on committees, and be elected to office, but the right to vote is limited to ministers whose official acts are reported to the convention, and to delegates of associations. In some cases women are sent as delegates.

The convention is an ecclesiastical, a legislative, and a judicial body.

A council of ministers, which consists of all the ministers belonging to the convention, has charge of matters pertaining to the ministry.

The ministry includes ministers, pastors, and general pastors.

The worship of the church is generally liturgical, chants being extensively used, but great latitude is observed in different societies and localities.

GENERAL CHURCH OF THE NEW JERUSALEM

Consistory; meets weekly.

Headquarters: Bryn Athyn, Pa.

Officers: *Sec. and Treas.*, Rev. W. H. Alden, Bryn Athyn, Pa.

Bishops

N. D. Pendleton, Bryn Athyn, Pa.

W. F. Pendleton (*Emeritus*), Bryn, Athyn, Pa.

EXECUTIVE COMMITTEE. *Pres.*, Dr. F. A. Boericke; *Vice-Pres.*, Raymond Pitcairn; *Sec.*, Paul Carpenter; *Treas.*, Rev. W. H. Alden.

COMMITTEE ON CHURCH EXTENSION. *Chmn.*, Dr. F. A. Boericke; *Treas.*, Rev. W. H. Alden.

School

Name	*Location*	*President*
Academy of the New Church	Bryn Athyn, Pa	N. D. Pendleton.

Periodicals

New Church Life (monthly), Editor, Rev. W. B. Caldwell; *Bulletin* (monthly), Wm. Whitehead.

History

The General Church of the New Jerusalem traces its origin as an independent ecclesiastical body to the development, at the very beginning of the New Church in England and America, of a movement "toward a strict adherence to the doctrines and principles revealed in the writings of Emanuel Swedenborg, and toward distinctiveness of teaching, worship, and life, in the Church of the New Jerusalem."

This separate organization, beginning in 1876, through various changes, was reorganized in 1897 under the name "The General Church of the New Jerusalem."

Doctrine

In doctrine the General Church of the New Jerusalem differs from other branches of the organized New Church simply in its attitude toward the theological writings of Emanuel Swedenborg, which it regards as being "Divinely inspired and thus the very Word of the Lord, revealed at His second coming."

Polity

The polity of the General Church is based upon the principle of "practical unanimity," to be secured through deliberation and free cooperation in "council and assembly."

COMMUNISTIC SOCIETIES

AMANA SOCIETY

(Called also The Community of True Inspiration)

Communistic. The affairs of the community are managed by a board of 13 trustees who meet monthly.

Officers: *Pres.*, George Heineman, S. Amana, Ia.; *Vice-Pres.*, Jacob F. Moershel, Homestead, Ia.; *Sec.*, William F. Moershel, Amana, Ia.

History

About the time that the Dunkers in Germany were developing under the influence of Pietism there arose a community more thoroughly representative of the mysticism of the period, the members of which were convinced that the days of direct inspiration by God had not passed, but that persons then living were endowed with the same divine power. Gradually they gathered strength, and in 1714 a small company of them under the leadership of Johann Rock and Eberhard Gruber met in Himbach, Hesse, and gave expression to their belief by a somewhat loose organization. They increased in numbers and in influence, but suffered severely at the hands of the government. On the death of Johann Rock, in 1749, "the gift of inspiration ceased."

His successors continued the work along the lines of the founders, but the congregations diminished in number until 1817, when a new impulse was given by Michael Kraussert and a peasant girl of Alsace, Barbara Heinemann, both of whom were recognized by a number of the older members as inspired and endowed with the gift of prophecy. With them, later, was associated Christian Metz, and these leaders traveled considerably and gradually strengthened the scattered organizations. By 1826 it became apparent that the Inspirationists, of whom there were many in Wurtemberg and other provinces, would have to renounce their faith and return to the fold of the state church, or leave their homes and seek refuge where they could follow their religious customs unmolested. A large estate at Marienborn, Hesse, was leased, to which other properties were added, and by 1835 the community was quite prosperous. Difficulties with the government, however, arose again. The authorities would not accept affirmation as the equivalent of the oath, which the members of the society refused to take. Already a revelation had come to Metz that they should be led out to a land of peace, and in 1842 it was decided that he and some other members should come to America.

They arrived in New York on the 26th of October of that year, and learning that the Seneca Indian reservation, near Buffalo, was available, secured the property. Little by little the entire community, numbering some 800 people, came over from Germany, and the society was organized in 1843 under the name of the Ebenezer Society, and houses were arranged in four villages, Lower, Middle, Upper, and New Ebenezer. Each village had its store, meetinghouse or place of worship, and school, and its own local government consisting of a board of elders. As the numbers increased, the quarters became too narrow and another change was suggested, which resulted, in 1855, in removal to the present location in Iowa County, Iowa, where the villages of Amana, East, Middle, High, West, and South Amana, and Homestead were established.

In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society," although the term "Community of True Inspiration" is also used. The purpose of this association is declared to be an entirely religious one, for the service of God, the salvation of souls, and the demonstration in the community of faithfulness in inward and outward service. In order to accomplish this in full for all members, the entire property remains as a common estate, with all improvements and additions. Every member at the time of joining the society, is in duty bound to give his or her personal or real property to the trustees for the common fund. For such payments each member is entitled to a credit on the books of the society and to a receipt signed by the president and secretary, and is secured by a pledge of the common property of the society. All claims for wages, interest, and sharing income are released and each member is entitled to support through life. All children and minors, after the death of parents or relatives, are under the special guardianship of the trustees, and credits not disposed of by will, or debts left by parents, are assumed by their children. Persons leaving the society either by their own choice or by expulsion, receive the amount paid by them into the common fund, without interest or allowance for services during the time of their membership.

Doctrine

The confession of faith is founded on the revealed Word of God manifest in the Scriptures and in the words of the instruments of true inspiration. Since the death of Christian Metz, in 1867, and of Barbara Heinemann, in 1883, no one is believed to have had the gift of inspiration.

Polity

The general government of the society is in the hands of a board of 13 trustees, who were elected annually out of the board of elders.

Religious meetings are held in the meeting houses twice on Sunday and sometimes on week days. A short prayer meeting is held every evening.

THE UNITED SOCIETY OF BELIEVERS

(Commonly called Shakers)

A society of celibate Christian Communists.

The Ministry: Composed of two Brothers and two Sisters.

Official meetings are held as circumstances require.

Headquarters: Mount Lebanon, N. Y.

Ministry

Elder Walter Shepherd, Mt. Lebanon, N. Y.
Elder Arthur Bruce, East Canterbury, N. H.
Eldress Sarah Burger, Mt. Lebanon, N. Y.
Eldress M. Catherine Allen, Mt. Lebanon, N. Y.

History

The movement of which this society was the outcome originated in England about the middle of the eighteenth century. In their meetings a spiritual power was experienced, so strong that their bodies were exercised in various ways, and they were called in derision, "Shaking Quakers." Ann Lee, who later became their leader, after being greatly concerned for many years over human depravity, came to the conviction that the root of evil in the world was the uncontrolled, undirected use of the sexual relation, and that the way to purity of life lay in abstinence and control of passion. The plain preaching and fervent exercises of her company became so offensive that a severe persecution broke out, and several times she narrowly escaped death. While imprisoned, in Manchester in 1770, she received a further vision, and taught that the Christ Spirit which had anointed and inspired Jesus now rested upon and spoke through her; that it was necessary that Christ should come a second time, through a woman, to complete the perfect way of salvation; and that the Holy or Mother Spirit was manifested through a woman, as the Father Spirit had been manifested through Jesus.

Persecution ceased, but the new doctrines, accepted by the little company, were not widely adopted, and, after two years of quiet Ann Lee, with eight followers, conceived the idea of emigrating to America. The little party landed at New York on August 6, 1774. Only one of the number, John Hocknell, had means, and he paid the fare of the party and afterwards purchased a tract of land in the woods of Niskeyuna, or Watervliet, where, in 1776, they built their first rude log cabin and made preparation for the increase in numbers which Mother Ann, as she was known, firmly believed would follow.

The period of greatest missionary activity was from 1805 to 1835, during which time societies were planted in Kentucky, Ohio, Indiana, and the Eastern States, and the membership came to number fully 5,000.

From the beginning Ann Lee and her followers were practical believers in the intercouse of spirits within and without the body, anticipating thus by many years the advent of modern spiritualism. The period from 1837 to 1848 is known as the time of "Spirit Manifestation," or "Mother Ann's Second Coming," and during this time remarkable spirit phenomena are said to have been observed in all of the societies.

Since 1860 there has been a steady decline in numbers. They believe that a new revival of true Shaker living is certain to come in due time. They are not greatly concerned whether the revival is to find expression in a resuscitation of the existing communities, or whether it shall build for itself new forms, better adapted to the needs of the new day.

Doctrine

Shakerism is claimed to be "a kind of Christian Socialism, whose basis is the spiritual family, founded on the type of the natural family." The duality of Deity is recognized, man having been made in the image of God. Hence, father and mother are coequal, and the spiritual parents, at the head of the order and of each family, are equal in power and authority, and this equality of the sexes extends through the entire membership and all departments of life. Of the

principles that are the foundation of Shakerism the ones most emphasized are "virgin purity, peace or nonresistance, brotherhood, and community of goods."

Polity

The organizations include the family or local society, consisting of one or more families, and a central ministry, or bishopric, presiding over all subordinate bishoprics and societies.

CONGREGATIONAL CHURCHES

National Council, biennial; next session at Springfield, Mass., October, 1923.

Officers: *Mod.*, Rev. William E. Barton, Oak Park, Ill.; *Sec.*, Rev. Charles E. Burton, 289 Fourth Ave., New York City; *Treas.*, Frank F. Moore, 287 Fourth Ave., New York City.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, 14 Beacon St., Boston, Mass. *Pres.*, Rev. Edward C. Moore; *Cor. Secs.*, Rev. James L. Barton, Rev. Cornelius H. Patton; *Editorial Sec.*, W. E. Strong; *Asso. Secs.*, E. F. Bell, D. B. Eddy; *Treas.*, F. A. Gaskins.

AMERICAN MISSIONARY ASSOCIATION, 287 Fourth Ave., New York City. *Pres.*, Rev. Nehemiah Boynton; *Cor. Secs.*, Rev. George L. Cady, Rev. Fred L. Brownlee; *Sec. of Bureau of Woman's Work*, Mrs. F. W. Wilcox; *Treas.*, Irving C. Gaylord. Organ: *The American Missionary.*

CONGREGATIONAL HOME MISSIONARY SOCIETY, 287 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Charles E. Burton; *Sec. of Missions*, Rev. Frank L. Moore; *Sec. of Promotion*, Rev. W. S. Beard; *Sec. of Woman's Dept.*, Miss Miriam L. Woodberry; *Treas.*, Charles H. Baker.

CONGREGATIONAL EDUCATION SOCIETY, 14 Beacon St., Boston, Mass. *Pres.*, Rev. Charles R. Brown; *Sec.*, Rev. F. M. Sheldon; *Sec. for Social Service*, Rev. A. E. Holt; *Treas.*, H. M. Nelson.

CONGREGATIONAL CHURCH BUILDING SOCIETY, 287 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Charles E. Burton; *Sec. of Church Bldg.*, Rev. Jas. Robt. Smith; *Treas.*, Charles H. Baker.

CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY, 287 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Charles E. Burton; *Extension Sec.*, Rev. W. Knighton Bloom; *Treas.*, Charles H. Baker.

CONGREGATIONAL BOARD OF MINISTERIAL RELIEF, 287 Fourth Ave., New York City. *Pres.*, Rev. Henry A. Stimson; *Sec.*, Rev. Charles S. Mills; *Treas.*, B. H. Fancher.

ANNUITY FUND FOR CONGREGATIONAL MINISTERS, 287 Fourth Ave., New York City. *Sec.*, Rev. Charles S. Mills; *Treas.*, B. H. Fancher. Administers income of the $5,000,000 Tercentenary Memorial Fund.

WOMAN'S BOARD OF MISSIONS, 14 Beacon St., Boston, Mass. *Pres.*, Mrs. Franklin H. Warner; *Foreign Sec.*, Miss Kate G. Lamson; *Home Sec.*, Miss Helen B. Calder; *Editorial Sec.*, Miss Alice M. Kyle; *Treas.*, Mrs. Frank G. Cook. Organ: *Life and Light for Women.*

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. La Salle St., Chicago, Ill. *Pres.*, Mrs. George M. Clark; *Sec.*, Mrs. Lucius O. Lee; *Treas.*, Mrs. S. E. Hurlbut. Organ: *Mission Studies.*

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 417 Market St., San Francisco, Cal. *Pres.*, Mrs. E. D. Evans, Mill Valley, Cal.; *Home Sec.*, Mrs. C. A. Kofoid; *Foreign Sec.*, Mrs. E. R. Wagner; *Treas.*, Mrs. W. W. Ferrier. Organ: *Our Work.*

WOMAN'S HOME MISSIONARY FEDERATION. *Pres.*, Mrs. Williston

Walker; *Gen. Sec.*, Mrs. John J. Pearsall, 289 Fourth Ave., New York City; *Treas.*, Mrs. P. S. Suffern.

AMERICAN CONGREGATIONAL ASSOCIATION, Library, Congregational House, Boston, Mass. *Pres.*, Rev. E. M. Noyes; *Cor.* and *Rec. Sec.*, Thomas Todd, Jr.; *Treas.*, Augustus S. Lovett; *Librarian*, Rev. William H. Cobb.

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Colleges and Universities

Name	*Location*	*President or Dean*
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Amherst College	Amherst, Mass.	Alexander Meiklejohn.
Atlanta University	Atlanta, Ga.	E. T. Ware.
Beloit College	Beloit, Wis.	M. A. Brannon.
Bowdoin College	Brunswick, Me.	Kenneth Sills.
Carleton College	Northfield, Minn.	D. J. Cowling.
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Dartmouth College	Hanover, N. H.	Ernest M. Hopkins.
Doane College	Crete, Neb.	J. M. Bennett.
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Fairmount College	Wichita, Kans.	W. H. Rollins.
Fargo College	Fargo, N. D.	E. Lee Howard.
Fisk University	Nashville, Tenn.	F. A. MacKenzie.
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Illinois College	Jacksonville, Ill.	C. H. Rammelkamp.
Kingfisher College	Kingfisher, Okla.	H. W. Tuttle.
Marietta College	Marietta, Ohio	E. S. Parsons.
Middlebury College	Middlebury, Vt.	
Mount Holyoke College	South Hadley, Mass.	Mary E. Woolley.
Northland College	Ashland, Wis.	J. D. Brownell.
Oberlin College	Oberlin, Ohio	H. C. King.
Olivet College	Olivet, Mich.	
Pacific University	Forest Grove, Ore.	Robert F. Clark.
Piedmont College	Demorest, Ga.	F. E. Jenkins.
Pomona College	Claremont, Calif.	J. A. Blaisdell.
Redfield College	Redfield, S. D.	E. A. Fath.
Ripon College	Ripon, Wis.	H. C. Culbertson.
Rollins College	Winter Park, Fla.	Geo. M. Ward.
Smith College	Northampton, Mass.	W. A. Neilson.
Straight University	New Orleans, La.	H. A. M. Briggs.
Tabor College	Tabor, Iowa	Nelson W. Wehrhan.
Talladega College	Talledega, Ala.	F. A. Sumner.
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Theological Seminaries

Andover Theological Seminary	Cambridge, Mass.	F. L. Shipman
Atlanta Theological Seminary	Atlanta, Ga.	F. L. Shipman.
Bangor Theological Seminary	Bangor, Me.	W. J. Moulton.
Chicago Theological Seminary	Chicago, Ill.	O. S. Davis.
Hartford Theological Seminary	Hartford, Conn.	W. D. Mackenzie.
Oberlin Theological Seminary	Oberlin, Ohio	Henry Churchill King.
Pacific Theological Seminary	Berkeley, Calif.	
Talladega College Theological Department	Talladega, Ala.	F. A. Sumner.
Yale School of Religion	New Haven, Conn.	Charles R. Brown.

Periodicals

Congregationalist (weekly), Boston, Mass., Editor, Rev. Howard A. Bridgman; *Missionary Herald*, Editor, Rev. William E. Strong, 14 Beacon St., Boston, Mass.; *Pacific*, San Francisco, Cal.; *American Missionary*, 287 Fourth Ave., New York City; *Life and Light*, 14 Beacon St., Boston, Mass.; *Mission Studies*, 19 So. La Salle St., Chicago, Ill.; *Our Work*, 760 Market St., San Francisco, Calif.

History

The Reformation in England developed along three lines: Anglicanism, Puritanism, and Separatism. The Anglicans held to the old English Church, minus the papacy and the distinctively papal features. The Puritans held to the National Church, but called for a world reformation recognizing the right of the members to a voice in the selection of ministers, in the management of the local church and the adoption of creed. The Separatists held that the whole system of the Establishment was an anti-Christian imitation of the true church and could not be reformed and that the only thing to do was to withdraw. Naturally the Separatists suffered even greater persecution than the Puritans, especially after the passage of the Act of Uniformity in 1559. The movement, however, could not be suppressed and under John Robinson began the development of the Separatists into Congregationalists in 1604. Robinson and a number of friends and followers went into exile, first to Amsterdam and then to Leyden. After a few years they decided to move to America. The first band of Pilgrim Separatists, 102 persons under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Massachusetts, in 1620 and founded there the first Congregational Church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the Puritans and Separatists were accentuated, but after their arrival in America the many points on which they agreed became more apparent, and the essential elements of both Separatism and Puritanism were combined into Congregationalism. By 1640 all but two of the churches in New England were Congregational, and Congregationalism became practically the State church. The withdrawal of the Massachusetts charter in 1684, replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former condition to a considerable degree. With the organization later of other denominations Congregationalism gradually ceased to be the State religion.

Doctrine

The principle of autonomy in the Congregational churches involves the right of each church to frame its own statement of doctrinal belief, a right which has always been asserted by all. The equally important principle of fellowship of the churches assumes that a general consensus of such beliefs is both possible and essential to mutual cooperation in such work as may belong to the churches as a body. As a result, while there is no authoritative Congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, culminating in a creedal statement which, while it has no formal ecclesiastical endorsement, is widely accepted as a fair statement of the doctrinal position of the Congregational churches. The first of these statements, called the "Cambridge Platform," drawn up by a synod summoned by the Massachusetts legislature, 1648, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession, and the Saybrook Platform of 1708, embodied the most necessary modifications, but still approved the general doctrinal features of the Westminster Confession. The First National Council in 1865 adopted the "Burial Hill Declaration," expressing "our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed." At the same time it held forth the right hand of fellowship to all believers "on the basis of

those great fundamental truths in which all Christians should agree." In the changing conditions this was not entirely satisfactory, and in 1880 the national council appointed a commission to prepare "a formula that shall not be mainly a reaffirmation of former confessions, but that shall state in precise terms in our living tongue the doctrines that we hold today."

The commission, composed of 25 representative men, finished its work in 1883. The statement, or creed, was not presented as a report to the council, but was issued to the world "to carry such weight of authority as the character of the commission and the intrinsic merit of its exposition of truth might command." While there has been no official adoption of this creed by any general body, either the national council or the state associations, as binding upon the churches, it has furnished the doctrinal basis for a great many of the churches, and in the main has represented their general belief.

While it can scarcely be identified exclusively with any one of the great theological systems, this creed is in sympathy with many features of all these systems and ministers of nearly every denomination are welcomed in Congregational pulpits and pastorates. It affirms the great principles of the sovereignty of God, the sinfulness of man, redemption through Christ as mediator, the indwelling of the Spirit, the observance of the sacraments, the life of love and service, and the future of joy and sorrow. It leaves room, however, for diversity of statement of these great principles, and even for diversity of opinion, especially in the case of topics that are subjects of scholarly investigation.

Polity

The polity of the Congregational churches represents adaptation to conditions rather than accord to a theory of church government. The local church is the unit, and every church member, regardless of age, sex, or position, has an equal voice in its conduct, and is equally subject to its control. For orderly worship and effective administration certain persons are set apart or ordained to particular services, but such ordination or appointment carries with it no ecclesiastical authority. The church officers are the pastor, a board of deacons, usually a board of trustees, and heads of various departments of church work. In most cases there is a church committee which considers various topics relating to the conduct of the church, meets persons desiring to unite with it, and presents these matters in definite form of action by the church as a whole. Early in Congregational history there was a distinction between elders and deacons corresponding very closely to that in the Presbyterian Church. That distinction has disappeared, and the offices of elders, or spiritual guides, and of deacons, or persons having charge of the temporalities of the church, have been united in the diaconate.

For fellowship and mutual assistance the churches gather in local associations or conferences, and in state conferences, in which each church is represented by pastor and lay delegates. Membership in the national council includes ministerial and lay delegates elected by the state conferences, and also delegates from the local associations. Membership in an association is generally regarded as essential to good and regular standing in the denomination, although any church may claim its right of independence and still be a Congregational church. No association or conference, or national council, however, has any ecclesiastical authority. That is vested solely in the council called by the local church for a specific case, whose existence terminates with the accomplishment of its immediate purpose. The result is that there is no appeal from one court to another, although an aggrieved party may call a new council, which, however, has no more authority than its predecessor. The Lord's Supper is free to all

followers of Chirst. Infant baptism is customary, and the form is optional, although sprinkling is the form commonly used.

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International Convention, meets annually in October.

There are also annual conventions in most of the states.

Officers: *Pres.*, Rev. Stephen E. Fisher, Champaign, Ill.; *Sec.*, Rev. Robert Graham Frank, Dallas, Tex.

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Colleges, Universities and Schools

Name	*Location*	*President, Dean or Principal*
Atlanta Christian College	Wilson, N. C.	H. S. Hilley.
Bethany College	Bethany, W. Va.	Cloyd Goodnight.
The Bible College of Missouri	Columbia, Mo.	Granville D. Edwards.
Drury School of the Bible	Springfield, Mo.	W. J. Lhamon.
Butler College	Indianapolis, Ind.	Robert J. Aley.
California School of Christianity	Los Angeles, Calif.	F. M. Rogers.
Car-Burdette College	Sherman, Texas	Cephus Shelburne.
Christian College	Columbia, Mo.	
Culver-Stockton College	Canton, Mo.	John H. Wood.
College of Missions	Indianapolis, Ind.	Charles T. Paul.
Cotner College	Bethany, Neb.	A. D. Harmon.
Disciples' Divinity House of the University of Chicago	Chicago, Ill.	W. E. Garrison.
Drake University	Des Moines, Iowa	Arthur Holmes.
Eugene Bible University	Eugene, Ore.	Eugene C. Sanderson.
Eureka College	Eureka, Ill.	L. O. Lehman.
Hiram College	Hiram, Ohio	Miner Lee Bates.
Indiana School of Religion	Bloomington, Ind.	Jos. C. Todd.
Johnson Bible College	Kimberlin Hgts., Tenn.	Ashley S. Johnson.
Lynchburg College	Lynchburg, Va.	J. J. T. Hundley.
Midland College	Midland, Texas	J. T. McKissick.
Milligan College	Milligan College, Tenn.	H. J. Derthick.
Missouri Christian College	Camden Point, Mo.	R. L. Thorp.
Phillips University	Enid, Okla.	I. N. McCash.
Southern Christian College	West Point, Miss.	A. R. Moore.
Spokane University	Spokane, Wash.	A. M. Meldrum.
Texas Christian University	Fort Worth, Texas	F. M. Waits.
Transylvania College	Lexington, Ky.	T. B. Macartney.
The College of the Bible	Lexington, Ky.	T. B. Macartney.
William Woods College	Fulton, Mo.	

Periodicals

World Call, Indianapolis, Ind., Editors, W. R. Warren and Mrs. Effie L. Cunningham; *Christian News*, Des Moines, Ia., Editor, Charles Blanchard; *Christian Worker*, Des Moines, Ia., Editor, W. A. Shullenberger; *Christian Union Quarterly*, Baltimore, Md., Editor, Peter Ainslie; *Gospel Plea*, Edwards, Miss., Editor, J. B. Lehman; *Christian Evangelist* (weekly), St. Louis, Mo., Editor, B. A. Abbott; *Front Rank*, St. Louis, Mo., Editor, Richard Heilbron; *Christian Standard, Cincinnati*, O., Editor, G. P. Rutledge; *Lookout*, Cincinnati, O., Editor, E. J. Meacham; *Christian Courier*, Dallas, Tex., Editor, W. M. Williams.

History

The Churches of Christ (Disciples) trace their origin to the revival movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for Christian Union and the Bible alone, without human addition in the form of creeds and formulas. They emphasized particularly the independence of the local church, with reference to any ecclesiastical system. They sought to restore the union of the churches through a "return, in doctrine, ordinance, and life, to the religion definitely outlined in the New Testament."

In 1807 the Rev. Thomas Campbell, a member of the Secession branch of the Presbyterian Church in Ireland, came to the United States, was received cordially, and found employment in western Pennsylvania. Mr. Campbell was censured by his presbytery on account of informalities in his proceedings and finally it became evident that his views were widely different from those of his presbytery. He formally withdrew. In 1809 he was joined by his son Alexander Campbell and they formed an organization called "Christian Association of Washington, Pennsylvania," issuing an address that became historic. Its main purpose as expressed was to set forth the essential unity of the Church of Christ. The Campbells did not appear to have desired to develop their association into a distinct denomination. Overtures were made for joining with the Presbyterian Synod of Pittsburg. This, however, could not be adjusted. The same difficulty was found in relation to Baptist Associations. An organization was made with a part of other forces under Barton W. Stone at Lexington, Kentucky, in 1832. When the question arose as to the name to be adopted, Mr. Stone favored Christians, while Mr. Campbell and his friends preferred the name Disciples. The result was that no definite action was taken and both names were used, resulting still in some confusion. The international Convention has, however, adopted the name "Disciples of Christ." The growth of the new organization has been very rapid, especially in the Middle West. Throughout Ohio, Kentucky, Tennessee, and Missouri it gathered numerous congregations, though there was evident a strong objection to any such association, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the Civil War the movement suffered from the general disorganization of the sections in which it had gained in strength, and the death of Alexander Campbell in 1866 was a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since the war has been one of rapid expansion. (It appears that dating from the same origin there has come to be two parties, one known as "Progressives," the other as "Conservatives." The "Progressives" are those set forth here, "Disciples of Christ," while

the "Conservatives" are included under the head of the "Churches of Christ." The line of demarcation between the two bodies, however, is not always clear.

Doctrine

In addition to beliefs, in which they are in general accord with other Protestant churches, the Disciples hold certain positions which they regard as distinctive:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and His Apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and His Apostles as found in the pages of the New Testament."

2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to division and strife," they reject all such creeds and confessions.

3. They place especial emphasis upon "the Divine Sonship of Jesus, as the fundamental fact of Holy Scripture, the essential creed of Christianity, and one article of faith in order to baptism and church membership."

4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testament as of equally binding authority upon Christians," but that "the New Testament is as perfect a constitution for the worship, government, and discipline of the New Testament church as the Old was for the Old Testament church."

5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other churches are Churches of Christ."

6. Accepting the divine personality of the Holy Spirit, through whose agency regeneration is begun, they hold that man "must hear, believe, repent, and obey the gospel to be saved."

7. Repudiating any doctrine of "baptismal regeneration," and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ, they regard baptism by immersion "as one of the items of the original divine system," and as "commanded in order to the remission of sins."

8. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's Day "not as a sacrament, but as a memorial feast," from which no sincere follower of Christ of whatever creed or church connection is excluded.

9. The Lord's Day with the Disciples is not the Sabbath, but a New Testament Institution, consecrated by apostolic example.

10. The Church of Christ is a divine institution; sects are unscriptural and unapostolic, and the sect name, spirit, and life should give place to the union and cooperation that distinguish the church of the New Testament.

Polity

In polity the Disciples churches are congregational. The officers of the church are the pastor, elders, and deacons. The elders have special care of the spiritual interests of the congregation, and the deacons of its financial affairs and benevolences, although this distinction between elders and deacons is not always observed. Applicants for the ministry are ordained by authority of the local church. The minister is a member of the church where he is located, whether as pastor or as evangelist, and is amenable to its discipline.

There is an "International Convention of Disciples of Christ," composed of individual members of the churches. The convention as such has no authority over the action of the churches, which are at liberty to accept or reject its recommendations.

In accordance with the principles that have been emphasized in their history, the Disciples of Christ, individually, in their local church organization, in their organized societies, and in their denominational relations, have constantly sought to overcome denominational distinction, and to secure the unity of the church in its broadest sense.

EASTERN ORTHODOX CHURCHES

History

The Eastern Orthodox Churches, known historically as the "Eastern Church," and in modern times as the "Greek Orthodox Church," the "Eastern Catholic Church," the "Holy Orthodox Catholic Apostolic Eastern Church," and popularly as the "Greek Church," are the modern representatives of the Church of the Byzantine Empire. As a distinction between the Eastern and Western Roman Empires developed, there also grew up a distinction between the Eastern and Western Churches, appearing both in their ritual and in their doctrinal position. Toward the ninth century this became still more evident, and culminated in 1054 in complete separation between the patriarch or bishop of Rome and the four Eastern patriarchs. The Eastern Church at that time included four ecclesiastical divisions, the Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria, coördinate in authority, though honorary precedence was accorded to the patriarch of Constantinople.

With the development of different nationalities and metropolitan sees there has been the establishment of independent organizations bearing national names.

These different organizations, although independent of each other ecclesiastically, agree in doctrine and, essentially, in form of worship, and together constitute what are called the "Eastern Orthodox Churches."

Of these churches, seven are represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox (Hellenic), the Serbian Orthodox, the Syrian Orthodox, the Albanian Orthodox, the Bulgarian Orthodox, and the Rumanian Orthodox. Only one of these, the Russian Orthodox Church, has a general ecclesiastical organization. The Greek Orthodox (Hellenic) churches are looking forward to such an organization, but it is not as yet completed, and the situation in regard to the Bulgarian Orthodox churches is essentially the same. The Serbian, Syrian, Albanian, and Rumanian Orthodox churches are under the general supervision of the Russian Orthodox Church, although reported separately.

Doctrine

The Eastern Orthodox Churches found their doctrine on the Holy Scriptures, the Holy Traditions, and the Niceo-Constantinopolitan Creed in its original wording, without the "Filioque" and hold that the Holy Scriptures should be interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. Recognizing Christ as the only head of the earthly as well as of the heavenly church, they do not accept the dogma of the Pope as visible head of His earthly church. According to their teaching, infallibility belongs alone to the whole assembly of true believers, to the "Ecclesia" or the Church, represented by their council legally called together.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the Nine Orders of Angels and the Saints; do not accept the doctrine of the Immaculate Conception of the Virgin Mary, and reject the doctrine of the surplus merits of saints and the doctrine of indulgences. They respect relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments—baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism, of infants or adults, is by threefold immersion. The sacrament of anointing is administered at the same time as that of baptism, with "Chrism" or holy oil.

The doctrine of transubstantiation is accepted. In the Eucharist, leavened bread is used, being soaked in wine and offered, after confession and absolution, to all members of the Eastern Orthodox Churches. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living, and for the living by the dead. It rejects the doctrine of predestination, and considers that for justification both faith and works are necessary.

Polity

There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders, secular and monastic. Marriage is allowed to candidates for the diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die or enter a convent, may enter a monastery and take monastic vows, and then be eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks are gathered in monasteries; in some of these they live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same, obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected usually by the people. Historically, and at present in some cases, this presiding bishop is called patriarch, and has special collegiates and officers for the purpose of governing his flock. The largest or most important of the bishoprics connected with the patriarchate or synod are called "metropolitan sees," though the title carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and the bishops are subject to the approval of the civil authorities.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. The most important service is the liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies, those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the liturgy of the "presanctified gifts," for which the holy gifts or emblems are prepared at a preceding service, generally that of St. Basil. There are no so-called "silent liturgies," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the

same table, twice a day. A "corporal," otherwise known as "antimins," a table cover with a particle of the holy remains of some saint sewn into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of reading from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying, hymns, etc.

ALBANIAN ORTHODOX CHURCH

Address Rev. Peter I. Popoff, 15 E. 97th St., New York City.

History

The churches of this communion represent in America what is held to be the oldest existing race in Europe, the descendants of the Macedonians, Illyrians, and Epirotes, who were the offspring of the Pelasgians. The varied invasions by Romans, Goths, Huns, Serbs, Bulgars, Normans, and Turks have made little change in social customs, language, or traditions, and the present day Albanians represent their early ancestors more exactly, probably, than does any nation in Europe.

The early religion of the Albanians had many features older even than the earliest traces of the ancient Greeks and Romans. Christianity reached them in the first century, but made little progress until the fourth.

Albanian emigration to America is of recent origin, but it is estimated that there are about 100,000 in the United States who have come from Albania, aside from those of Albanian origin who have come from the settlements in Greece and Italy.

BULGARIAN ORTHODOX CHURCH

Address Rev. N. Pavloff, 226 N. Blackford St., Indianapolis, Ind.

History

Prior to the Macedonian insurrection of 1903 there was very little Bulgarian immigration to the United States. Those who did come, however, sent back such attractive stories of the situation and the opportunities in this country that, when the conditions in Macedonia became intolerable, large numbers from that section found homes in the United States. These in turn were followed by considerable immigration from Bulgaria and Eastern Roumelia. No figures are available, as the immigration report gives all these as coming from European Turkey, but it has been claimed that as many as 20,000 a year came over, until the total exceeded 100,000. For some time there was very little done for their spiritual or ecclesiastical care, but a few churches have been organized, with priests from Bulgaria belonging to the Bulgarian Orthodox Church.

GREEK ORTHODOX CHURCH

(*Hellenic Eastern Christian Orthodox Church*)

Bishop: Rt. Rev. Alexander, Bishop of Rodostolou, Bishop of the Hellenic Orthodox Diocese of America, 140 E. 72nd St., New York City.

Periodical

Church Herald, 140 E. 26th St., New York City, Editor, Constantine Routlandos.

History

Since the census of 1890 the number of Greeks immigrating to the United States has increased greatly. Some have come from Greece, some from the Greek islands of the Aegean. and others from Constantinople, Smyrna, and other parts of Asia Minor. They have been largely unmarried men, or, if married, they have left their families behind them and have scattered over the country, those from the same section usually keeping together. As they have become to a certain extent permanent residents, and especially as they have been joined by their families, they have felt the need of religious services, particularly in case of marriage, or sickness and death. Accordingly, application has been made by the communities to the ecclesiastical authorities of their own sections, and priests have been sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Patriarchate of Constantinople. These priests have formed churches in the larger centers and also congregations in places within easy reach, which they visit more or less regularly as convenient.

As in the case of the early Russian churches, there has been no central organization, each priest holding his ecclesiastical relation with the synod or patriarchate which sent him to this country. The Patriarchate of Constantinople has resigned its ecclesiastical relations to the Greeks in America in favor of the Holy Synod of Greece, so that now all Greek (Hellenic) priests are under the ecclesiastical supervision of that synod, which has decided to send to America a Greek (Hellenic) bishop.

Doctrine and Polity

In doctrine the Greek churches are in entire accord with other Eastern Orthodox Churches. Their polity and worship, however, while in principle the same, vary somewhat in form to meet the peculiar needs. With a more complete organization these divergencies will either disappear or be definitely established.

ROUMANIAN ORTHODOX CHURCH

Archimandrite, Rev. Prof. Lazar Gherman, 206 E. 18th St., New York City.

History

The great majority of the people of Roumania belong to the Roumanian Orthodox Church, in communion with the Greek, Russian, Serbian, and other Eastern Orthodox Churches. Until the comparatively recent political disturbances there was very little immigration to this country from that section of the Balkan Peninsula, but of late a number of communities have been gathered into churches under the general supervision of the Russian Orthodox Church, through its headquarters in New York City.

RUSSIAN ORTHODOX CHURCH

North American Ecclesiastical Consistory. *Sec.,* Rev. Peter A. Kukulevsky, 15 E. 97th St., New York City.

Six districts, including 1 in Canada and 1 in Alaska.

Bishop: Most Rev. Archbishop Alexander, 15 E. 97th St.,

New York City; Rt. Rev. Bishop Stephen, 231 E. 17th St., New York City.

Theological Seminary: Tenafly, N. J.

History

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently her grandson, Vladimir the Great, sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view of adopting those which they liked best. The emissaries returned and reported in favor of the Greek Church, whose ceremonial in the Cathedral of St. Sophia at Constantinople seemed to them to excel all others. Thereupon Vladimir was baptized, and the Greek Church became the Church of State.

From the time of the Holy Council in Moscow, 1917-18, the Russian Church is governed again by the Patriarch (Tikhon) as the head, assisted by the Sacred Synod and Supreme Church Council. The jurisdiction of the Russian church is expanding in proportion to the expansion of the Russian state. As fast as new territories are added to the state the church sends missionaries, builds schools and temples, spreads religious books, etc. The orthodox Christians in the eastern part of Europe, in Siberia, in Caucasus, and in middle Asia all belong to the Russian church.

The Russian Church has undertaken foreign missionary enterprise. It has developed quite a mission in Japan, but its great work has been the care of the churches in America. This was first through missionary work in Alaska, and the final transfer, in 1872, of the headquarters of such work from Sitka to San Francisco.

With the more recent development of immigration, large numbers have come from Austria-Hungary, especially from Galicia and Poland, who belong to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which those recognizing the supremacy of the Pope, were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold outside of Austria-Hungary, and on coming to America the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church and be under the jurisdiction of local bishops, who, in general, either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and Chicago, although in the former city there was an Orthodox Russian church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York City.

Doctrine and Polity

The general doctrine and polity of the Russian Orthodox Church *have already* been fully stated.

SERBIAN ORTHODOX CHURCH

Archimandrite, Rt. Rev. Sebastian Dabovitch, 348 W. 20th St., New York City.

History

The churches of this body represent the immigration into the United States, not merely from Serbia proper, but from Macedonia and the Slavic communities of the Balkan Peninsula antecedent to the coming of the Bulgarians; and from the southern part of Austria-Hungary. They use the Slavic liturgy in their services, and are under the general supervision of the archbishop of the Russian Orthodox Church in the United States. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is included in that of the Eastern Orthodox Churches and the Russian Orthodox Church.

SYRIAN HOLY ORTHODOX GREEK CATHOLIC MISSION IN NORTH AMERICA

Bishop: Aftimios Ofeish; *Archpriest:* Basil M. Kerbawy, Dean; *Assistant:* Rev. Theodore Yanni; 124 Pacific St., Brooklyn, N. Y.

History

The churches of this body represent the immigration into the United States of communities from Syria connected with the Orthodox Patriarchates of Antioch or Jerusalem. They all have priests of their own, but as a body they are under the general supervision of a coadjutor bishop of the Russian Orthodox Church. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is included in that of the Eastern Orthodox Churches and the Russian Orthodox Church.

EVANGELICAL ASSOCIATION

General Conference, quadrennial; next session first Thursday in October, 1923.

Twenty-seven annual conferences, 23 in America.

Sec. Gen. Conf., Rev. T. C. Meckel, 1903 Woodland Ave., Cleveland, Ohio.

Bishops

Thomas Bowman (retired), 734 Turner St., Allentown, Pa.
S. C. Breyfogel, 836 Center Ave., Reading, Pa.
G. Heinmiller, 2184 E. 82nd St., Cleveland, Ohio.
L. H. Seager, 104 Sleight St., Naperville, Ill.
Samuel P. Spreng, 106 Columbia Ave., Naperville, Ill.

BOARD OF PUBLICATION AND CHURCH EXTENSION, 1903 Woodland Ave. S. E., Cleveland, Ohio. *Pres.,* Bishop S. C. Breyfogel; *Sec.,* Rev. E. M. Spreng.

MISSIONARY SOCIETY, 1903 Woodland Ave. S. E., Cleveland, Ohio. *Pres.,* Rev. T. C. Meckel; *Treas.,* George E. Epp; *Field Sec.,* B. R. Wiener.

WOMAN'S MISSIONARY SOCIETY, 9502 Wamelink Ave., Cleveland, Ohio. *Pres.,* Mrs. E. M. Spreng; *Cor. Sec.,* Mrs. W. L. Naumann; *Treas.,* Miss Ella Horn; *Sec. Young Woman's Work,* Mrs. L. H. Seager; *Sec. Message Bearers,* Mrs. H. J. Niebaum; *Sec. Little Heralds,* Mrs. M. F. Gabel

BOARD OF ADMINISTRATION OF THE SUPERANNUATION FUND. *Pres.*, Ezra F. Kimmel; *Gen. Sec.*, Bishop S. C. Breyfogel, Reading, Pa.; *Rec. Sec.*, Bishop G. Heinmmiller; *Treas.*, Rev. J. R. Niargarth.

YOUNG PEOPLE'S ALLIANCE. *Pres.*, Rev. W. C. Hallwachs, 1903 Woodland Ave. S. E., Cleveland, Ohio.; *Gen Sec.*, Rev. E. W. Praetorius; *Treas.* I. D. Zachman; *Missionary Sec.*, Rev. George E. Epp; *Junior Supt.*, Mrs. Edith Winter.

BOARD OF SUNDAY SCHOOLS, 1903 Woodland Ave. S. E., Cleveland, Ohio. *Pres.*, Rev. Chr. Staebler, Cleveland, Ohio; *Vice-Pres.*, Bishop G. Heinmiller; *Sec.*, A. L. Breithaupt; *Treas.*, C. Hauser.

SUNDAY SCHOOL AND TRACT UNION, 1903 Woodland Ave. S. E., Cleveland, Ohio. Officers same as those of Board of Sunday Schools.

BOARD OF EDUCATION, Cleveland, Ohio. *Pres.*, Bishop S. C. Breyfogel.

COMMISSION ON NATIONAL SERVICE. *Chmn.*, Bishop S. C. Breyfogel, Reading, Pa.; *Sec.*, Rev. F. C. Berger, Cleveland, Ohio.

Colleges and Theological Seminaries

Name	*Location*	*Director*
Evangelical College by Correspondence	Reading, Pa.	S. C. Breyfogel.
Evangelical Theological Seminary	Naperville, Ill.	G. B. Kimmel.
Northwestern College	Naperville, Ill.	E. E. Rall.
Preachers' Seminary	Reutlingen, Germany	Dr. E. Frick.
Schuylkill Seminary	Reading, Pa.	W. F. Teel.
Evangelical School of Theology	Reading, Pa.	S. C. Breyfogel.

Periodicals

Evangelical Messenger (weekly), Cleveland, Ohio, Editor, E. G. Frye; *Evangelical Herald* (weekly), and *Sunday School Messenger*, Cleveland, Ohio, Editor, W. C. Hallwachs; *Missionary Messenger* (monthly), Naperville, Ill., Editor, Mrs. S. J. Gamertsfelder; *Evangelical Sunday School Teacher* (monthly), Editor, W. C. Hallwachs.

Christliche Botschafter (weekly), Editor, T. C. Meckel; *Evangelische Missionbote* (monthly), Editor, T. C. Meckel; *Evangelische Magazin* (monthly), and *Christliche Kinderfreund*, Editor, Chr. Staebler.

C. Hauser, *Publishing Agent*, 1903 Woodland Ave. S. E., Cleveland, Ohio.

History

The Evangelical Association traces its origin to the great religious awakening which took place in the United States at the close of the eighteenth century.

Jacob Albright, born in 1759, died in 1808, confirmed in the Lutheran communion, converted later under the influence of a Reformed minister, but coming finally into connection with the Methodists, directed his attention and preaching more and more toward the German speaking people. The leaders of the Methodist Church were not then in favor of distinctively German work, believing that the German language in the United States would soon become extinct. Albright devoted himself particularly to work among the Germans in their own language with gratifying results. It was not his purpose to found a new church, but the langauge conditions and the opposition manifested made a separate organization necessary. There was no schism, but simply the development of a movement for the religious and spiritual awakening of the German community in Pennsylvania. In 1803 an ecclesiastical organization was effected and Mr. Albright set apart as a minister of the gospel and ordained as an elder. The organization was modeled largely after the Methodist Episcopal Church. The first annual conference was held in Lebanon County, Pennsylvania, in November, 1807. Albright was elected Bishop. The first general conference convened in Buffalo Valley,

Center County, Pennsylvania, in October, 1816, at which time the denomination took its present name.

Although in the beginning the activities of the Church were carried on in the German language only, the scope was soon widened by taking up work in the English language also; and of late years English has become the dominant language, practically displacing the German. The denomination spread into the Central states, and throughout the Northern and Western states from New England to the Pacific Coast, and north into Canada.

A division in 1891 resulted in the organization of the United Evangelical Church. Effort is being made to bring about a reunion between the Evangelical Association and the United Evangelical Church.

Doctrine

In doctrine the Evangelical Association is Arminian, and its articles of faith correspond very closely to those of the Methodist Episcopal Church. They emphasize the divinity, as well as perfect humanity of the Son of God, and the true divinity of the Holy Ghost; and hold that the canonical Scriptures of the Old and New Testaments reveal the will of God, so far as is necessary for salvation. Christian perfection is defined as "a state of grace in which we are so firmly rooted in God that we have instant victory over every temptation the moment it presents itself, without yielding in any degree; in which our rest, peace, and joy in God are not interrupted by the vicissitudes of life; in which, in short, sin has lost its power over us, and we rule over the flesh, the world, and Satan, yet in watchfulness." Entire sanctification is the basis of this perfection, which, however, constantly admits of a fuller participation in divine power and a constant expansion in spiritual capacity.

Polity

The polity of the Evangelical Association is connectional in form. Bishops are elected by the General Conference for a term of four years, but are not ordained or consecrated as such. They are eligible for reelection, and are general overseers of the work of the church. They preside at annual conferences and, as a board, decide all questions of law in the interval between General Conference sessions. The General Conference, which meets quadrennially, has been, since 1839, a delegated body. Previous to that time all elders of the church were members. The annual and quarterly conferences correspond to the similar bodies in the Methodist Episcopal Church; the annual conferences consisting of the ministers within certain territorial bounds and a limited number of laymen and the quarterly conferences consisting of the officers of the local congregations. Presiding elders are elected for four years by the annual conference. Pastors are appointed annually, on the itinerant system, the time limit being seven consecutive years in any field, except a missionary conference. The property of local congregations is controlled and managed by trustees for the use of the ministry and membership, and subject to the doctrine and polity of the denomination.

EVANGELICAL PROTESTANT CHURCH OF NORTH AMERICA

Annual meeting, in the spring.

Two districts.

Official Board: *Pres.*, Rev. H. Haupt; *Sec.* Rev. C. G. Wagner; *Treas.*, Rev. A. Nemenz; *Adviser*, Henry Brockhoff.

SABBATH SCHOOL PUBLICATION BOARD. Rev. Hans Haupt, Rev. Carl F. O. Schmidt.

Periodicals

Sunday School Leaflets, Cincinnati, Ohio; *Kirchenzeitung*, Pittsburgh, Pa.; *Year Book and Calendar*, Newport, Ky.

History

This denomination was formed in Cincinnati in the year 1911 by consolidating the German Evangelical Protestant Ministers' Association and the German Evangelical Ministers' Conference, which were composed of ministers of independent German-American congregations of liberal faith. A year later the majority of the congregations joined their ministers and identified themselves with this organization, which seeks to promote sympathetic and united action on the part of its members without interfering with their independence or local activities.

Doctrine and Polity

The church accepts as the foundation of faith and life the Gospel of Jesus Christ, protesting against any compulsion in matters of faith and conscience. It grants to every one the privilege of individual examination and research. The principle aim of the church is to spread practical Christianity and to promote religious sentiment and moral endeavor according to the example and teaching of Jesus.

EVANGELICAL SYNOD OF NORTH AMERICA

Synod, quadrennial; next session, 1925.

Seventeen district conferences and 2 mission districts.

Officers: *Pres.*, Rev. John Baltzer, 3129 N. Grand Ave., St. Louis, Mo.; *Vice-Pres.*, Rev. A. H. Becker; *Gen. Sec.*, Rev. Gustave Fischer, 671 Madison St., Milwaukee, Wis.; *Gen. Treas.*, Rev. Henry Bode, 1740 N. Euclid Ave., St. Louis, Mo.

BOARD OF FOREIGN MISSIONS. *Chmn.*, R. F. C. Locher, Washington, D. C.; *Sec.*, Rev. S. Lindenmeyer, Portsmouth, Ohio; *Treas.*, Rev. T. Lehmann; *Ex. Sec.*, Rev. Paul A. Menzel, Washington, D. C.

CENTRAL BOARD FOR HOME MISSIONS *Chmn.*, Rev. F. G. Ludwig, 851 Fourth St., Milwaukee, Wis.; *Exec. Sec. and Treas.*, Rev. W. L. Bretz, Columbus, Ohio.

SUNDAY SCHOOL BOARD. *Chmn.*, Rev. Paul Pfeiffer, 228 W. Columbia St., Springfield, Ohio, *Exec. Sec.*, Rev. Theodore Mayer, 1718 Chouteau Ave., St. Louis, Mo.; *Treas.*, Rev. L. Suedmyer, 903 Jefferson Ave., Buffalo, N. Y.

EVANGELICAL LEAGUE. *Pres.*, Rev. Paul G. Moritz, 117 W. Nettleton Ave., Independence, Mo.; *Sec.*, Miss Anna Rahe, 548 E. Drive, Woodruff Pl., Indianapolis, Ind.; *Treas.*, Chas. Ittle, 1212 Termon Pl., Pittsburgh, Pa.; *Cor Sec.*, Rev. Paul M. Schroeder, 930 Marengo St., New Orleans, La.

EVANGELICAL BROTHERHOOD. *Pres.*, E. A. R. Torsch, 714 Starks Bldg., Louisville, Ky.; *Sec.*, Mr. W. A. Ellersick, 2228 Warren St., St. Louis, Mo.; *Treas.*, John Drexel, Louisville, Ky.

IMMIGRANT MISSION. *Chmn.*, Rev. W. Batz, Baltimore, Md.; *Sec.*, Rev. F. H. Klemme, 421 W. Henrietta St., Baltimore, Md.; *Treas.*, E. Kreiling, Baltimore, Md.

CHURCH EXTENSION. *Pres.*, Rev. F. J. Buschmann, R. R. 4, Edwardsville, Ill.; *Sec.*, Rev. Theodore Brann, 1511 College Ave., St. Louis, Mo.; *Treas.*, H. Hunning, 3921 N. 19th St., St. Louis, Mo.

BOARD OF CHARITABLE INSTITUTIONS. *Chmn.*, Rev. John Goebel, 1353 State St., Chicago, Ill.; Rev. H. Leernhuis, Quincy, Ill.; Rev. R. Hintze, Boonville, Mo.

COMMISSION FOR CHRISTIAN SOCIAL SERVICE. *Chmn.*, Rev. W. F. Werkeim, Buffalo, N. Y.; *Sec.*, Rev. Theo. Schmale, Pittsburgh, Pa.; *Treas.*, Rev. Aug. Rasche, Wheeling, W. Va.

BOARD OF PUBLICATIONS, Eden Publishing House, 1716 Chouteau Ave., St. Louis, Mo. *Chmn.*, Rev. Theo. Oberhellmann. *Sec.* and *Treas.*, Otto Baltzer; *Mgr. St. Louis*, Joseph P. Hennings, St. Louis, Mo.: *Mgr. Chicago Branch*, J. Linder.

LITERARY COMMISSION. *English Chmn.*, Rev. S. D. Press, Eden Seminary, St. Louis, Mo.; *German Chmn.*, Rev. F. Mayer, Eden Seminary, St. Louis, Mo.

BOARD FOR MINISTERIAL PENSION AND RELIEF. *Chmn.*, Rev. J. Abele, Cook, Nebr.; *Sec.*, Rev. A. Drusicke, Freeburg, Ill.; *Treas.*, Rev. I. Th. Seybold, Blue Springs, Mo.

SEMINARY BOARD. *Chmn.*, Rev. D. Bruning, Baltimore, Md.; *Sec.*, Rev. G. A. Neumann, Ann Arbor, Mich.; *Treas.*, Rev. Jul. Kircher, Chicago, Ill.

College and Seminary

Name	*Location*	*President*
Eden Seminary	St. Louis, Mo.	S. D. Press.
Elmhurst College	Elmhurst, Ill.	H. G. Schiek.

Periodicals

Der Friedensbote (weekly), St. Louis, Mo., Editor, Rev. Wm. Th. Jungk; *Evangelical Herald* (weekly), St. Louis, Mo., Editor, Rev. J. H. Horstmann; *Evangelical Tidings* (weekly), St. Louis, Mo., Editor, Rev. A. Ruecker; *Evangelical Companion*, St. Louis, Mo., Editor, Rev. A. Ruecker; *Magazin fuer Theologie und Kirche*, Cleveland, Ohio, Editor, Rev. H. Kamphausen; *Jugendfreund and Christliche Kinderzeitung*, St. Louis, Mo., Editor, Rev. K. Kissling.

History

The Evangelical Synod of North America traces its origin to six ministers of the State Church of Prussia, representing the union of the Lutheran and Reformed Churches, who met and organized a synod at Gravois Settlement, Missouri, in 1840. Four of these were missionaries—two sent by the Rhenish Missionary Society and two by the Missionary Society of Basel; while two were independent—one coming from Bremen and one from Strassburg. During subsequent years several similar organizations were effected, including the United Evangelical Synod of North America, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and others; and in 1877 these organizations, holding, as they did, the same doctrine and governed by the same ecclesiastical principles, united in the present organization, known first as the "German Evangelical Synod of North America," now as the Evangelical Synod of North America.

Doctrine and Polity

The Synod accepts the Bible as the only rule of faith and practice, and as correct interpretations of its uses the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism. Wherever these symbols do not agree, liberty is allowed in the interpretation of the Scripture passages in question.

The church is divided into districts, 19 in number, which correspond closely to the self-governing states in the Federal government, and there is a general conference meeting once every four years, which represents the whole church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of

one for every twelve ministers, and lay delegates in the proportion of one for every twelve churches.

EVANGELISTIC ASSOCIATIONS

GENERAL STATEMENT

Under this head are included various associations of churches which are more or less completely organized and have one general characteristic, namely, the conduct of evangelistic or missionary work. In a few cases they are practically denominations, but for the most part, while distinct from other religious bodies, they are dominated by the evangelistic conception rather than by doctrinal or ecclesiastical distinctions. None of them is large, and some are very small and local in their character.

The following bodies are included in the Evangelistic Associations:

Apostolic Church, Apostolic Christian Church, Apostolic Faith Movement, Christian Congregation, Church of Daniel's Band, Church of God as Organized by Christ, Church Transcendent, Hephzibah Faith Missionary Association, Lumber River Mission, Metropolitan Church Association, Missionary Church Association, Peniel Missions, Pentecost Bands of the World, Pillar of Fire, Voluntary Missionary Society in America.

APOSTOLIC CHURCH

No address obtainable.

APOSTOLIC CHRISTIAN CHURCH

Council of Elders, meets irregularly.
Sec., Barthol Rapp, Morton, Ill.

APOSTOLIC FAITH MOVEMENT

Address, Rev. W. O. Barden, 2415 Riverside Ave., Minneapolis, Minn.

CHRISTIAN CONGREGATION

Conference, annual.

Officers: *Bishop*, J. L. Puckett; *Dist. Supt.*, Rev. Howard Dorsey, Kokomo, Ind.; *Pres.*, Rev. Susie Magner; *Vice-Pres.*, Rev. Mary Whortner; *Sec.*, Mrs. Edward McEndaw, Anderson, Ind.; *Treas.*, Mrs. Ella Swusher, Kokomo, Ind.

CHURCH OF DANIEL'S BAND

Annual Conference; next meeting Marine City, Mich., 1922.

Officers: *Pres.*, Rev. Geo. Hoggard, Midland, Mich.; *Vice-*

Pres., Rev. E. Booth, Marine City, Mich.; *Sec. and Treas.*, Rev. F. J. Reivere, Bay City, Mich.

GENERAL CONFERENCE EXECUTIVE COMMITTEE. *Pres.*, F. J. Reviere, Bay City, Mich.; *Sec. and Treas.*, A. F. Beebe, Bay City, Mich.; Elim Booth, George Havers, Horace Heath, D. W. Maxson.

CHURCH OF GOD AS ORGANIZED BY CHRIST

Periodical

The Gospel Teacher (monthly), Wakarusa, Ind., Editor, P. J. Kaufman.

CHURCH TRANSCENDENT

Address Sec. Harry R. Marlow, 31½ Street, Warren, Ohio.

HEPHZIBAH FAITH MISSIONARY ASSOCIATION

Camp Meeting and Convention; meet annually in August.

Headquarters: Tabor, Ia.

Trustees and Directors: *Pres.*, Elder L. W. Worcester; *Vice-Pres.*, Elder J. M. Zook; *Sec.*, Mrs. A. M. Dye; *Treas.*, Elder D. S. Devore; Mrs. L. B. Worcester, Elder O. W. Adams.

GENERAL MISSIONARY BOARD. *Pres.*, Elder J. M. Zook; *Sec.*, Elder D. S. Devore.

School

Name	*Location*	*President*
Missionary Bible School	Tabor, Iowa	Elder L. B. Worcester.

Periodicals

Good Tidings (semi-monthly), Editors, L. B. Worcester and D. S. Devore; *John Three-Sixteen* (weekly), Editor, L. B. Worcester.

LUMBER RIVER MISSION

No report obtainable.

METROPOLITAN CHURCH ASSOCIATION

Headquarters: Waukesha, Wis.

Officers and Trustees; *Pres.*, Edwin L. Harvey; *Sec. and Treas.*, G. F. Harvey; J. H. Barnes, Aaron Carlson, H. L. Harvey.

Theological Seminary

Name	*Location*	*Dean*
Metropolitan Bible School	Waukesha, Wis	Henry L. Harvey.

Periodical

The Burning Bush (weekly), Editors, Edwin L. Harvey, Wm. T. Pettengill, J. Towward Barnes.

MISSIONARY CHURCH ASSOCIATION

Address Rev. B. F. Leightner, 543 Organ Ave., Fort Wayne, Ind

PENIEL MISSIONS

Headquarters: 227 S. Main St., Los Angeles, Calif.
Trustees: Rev. T. P. Ferguson, Mrs. M. P. Ferguson.

Periodical

Peniel Herald (monthly), Editors, T. P. and M. P. Ferguson.

PENTECOST BANDS OF THE WORLD

Annual conference.

Headquarters: Room 14, Pembroke Arcade, Indianapolis, Ind.

Officers: *Pres.*, G. E. Bula; *Vice-Pres. and Sec. and Treas.*, A. S. Crowley; *Div. Leader*, O. H. Nater.

BOARD OF FOREIGN MISSIONS. Officers as above. No schools.

Periodical

The Herald of Light (weekly), Indianapolis, Ind., Editor, G. E. Bula.

PILLAR OF FIRE (The Pentecostal Union)

Annual Conference, Eastern Division, August, 1922, at Zarephath, N. J.

Annual Conference, Western Division, July, 1922, at 1845, Champa St., Denver, Colo.

Headquarters: Zarephath, N. J.

Officers: *Pres.*, Rev. Alma White; *Vice-Pres.*, Rev. A. K. White; *Treas.*, Rev. A. L. Wolfram.

Bishops

Alma White, Zarephath, N. J.
Charles W. Bridwell, 1845 Champa St., Denver, Colo.

Schools

Name	*Location*	*President or Dean*
Alma College	Zarephath, N. J.	Alma White.
Zarephath Bible Institute	Zarephath, N. J.	Ray B. White.
Zarephath Academy	Zarephath, N. J.	A. K. White.
Westminster College	Denver, Colo.	Ray B. White.

Pillar of Fire; The Good Citizen; Rocky Mountain Pillar of Fire; London Pillar of Fire; The British Sentinel; The Occidental Pillar of Fire; all edited by Rev. Alma White; *Pillar of Fire, Jr.*, Editors, Rev. Ray B. White and Rev. L. S. Noblitt.

VOLUNTARY MISSIONARY SOCIETY IN AMERICA

No report obtainable.

FREE CHRISTIAN ZION CHURCH OF CHRIST (Colored)

General Assembly, annual meeting, McAlmont, Ark., 1922.

Officers: Rev. W. M. Benson, *Presiding Bishop*, No. Little Rock, Ark.

Bishops

E. D. Brown, No. Little Rock, Ark.
W. M. Benson, No. Little Rock, Ark.
M. E. Early, Peace, Ark.

GENERAL BOARD. *Sec.*, Rev. G. W. Anderson, Conway, Ark, R. 2; L. L. Grippen, Rixey, Ark; W. M. Parritt, New Madrida, Mo.

GENERAL ZION BOARD. *Chairman*, Mrs. M. R. Kingsby, Magnolia, Ark.; *Sec.*, Mrs. Dollia Henderson, Springdail, Tex.; *Treas.*, Mrs. M. A. Jackson, Douglassville, Tex.

GENERAL SUNDAY SCHOOL BOARD. Gen. Supt., C. B. Richardson, Queen City, Tex; Sam Petterson, Linden, Tex.

GENERAL TRUSTEES BOARD. *Chmn.*, Bishop E. D. Brown; *Sec.*, Bishop W. M. Benson, No. Little Rock, Ark.; L. Kingsby, No. Little Rock, Ark.

GENERAL MISSIONARY BOARD. *Chmn.*, Mrs. A. L. Benson, No. Little Rock, Ark.; Tim Dixon, Douglassville, Texas; M. H. L. Blackwell, No. Little Rock Ark.

Periodical

Union Comfort, Editor, Bishop E. D. Brown.

History

The Free Christian Zion Church of Christ was organized on July 10, 1905, at Redemption, Arkansas, by a small company of negro ministers. The immediate occasion was a protest against any attempt to tax members of the church for the support of an ecclesiastical system, and a feeling that the church itself should care for its poor and needy. The founder, E. D. Brown, was a conference missionary of the African Methodist Episcopal Zion Church. Others associated with him represented the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and Negro Baptist churches.

Doctrine and Polity

In doctrine and polity the church is in general accord with the Methodist bodies, except that it has chiefs or superintendents in place of bishops, and pastors and deacons are the officers in the local church. A chief pastor is chosen to preside over the whole denomination, and all appointments to offices in the church, as well as to pastorates, are made by him. The laity has from the beginning had a share in the conduct of the local church, and also in the general assembly.

FRIENDS

GENERAL STATMENT

The different bodies of Friends in the United States may be classified as follows: The Society of Friends (Orthodox) consisting of the thirteen Yearly Meetings joined together in the Five Years Meeting and two other Yearly Meetings loosely affiliated with them, this group forming the larger body of Friends; the religious Society of Friends (Hicksite or Liberal); the Society of Friends (Orthodox Conservative or Wilburite); and Friends (Primitive). The general history of these different bodies is presented in the statement for the larger body.

SOCIETY OF FRIENDS (Orthodox)

Five Years' Meeting, quinquennial, composed of delegates from twelve of the fourteen yearly meetings in the United States and one in Canada. Next meeting, Richmond, Ind., September, 1922.

Officers: *Presiding Clerk,* Robert E. Pretlow, 2315 E. Spruce St., Seattle, Wash.; *Gen. Sec.,* Walter C. Woodward, 101 South 8th St., Richmond, Ind.; *Treas.,* Edwin G. Crawford, Richmond, Ind.; *Chmn of Exec. Com.,* Allen D. Hole, Earlham College, Richmond, Ind.

FINANCE BOARD. *Chmn.,* Miles White, Jr., 607 Keyser Bldg., Baltimore, Md.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS. *Acting Gen. Sec.,* B. Willis Beede, Richmond, Ind.

BOARD ON HOME MISSIONS. *Chmn.,* Ellison R. Purdy, 2440 Stevens Ave., Minneapolis, Minn.

BOARD ON EDUCATION. *Chmn.,* David M. Edwards, Earlham, Ind.

BOARD ON PROHIBITION OF THE LIQUOR TRAFFIC. *Chmn.,* S. Edgar Nicholson, Richmond, Ind.

BIBLE SCHOOL BOARD. *Chmn.,* Wilbur K. Thomas, 20 S. 12th St., Philadelphia, Pa.

YOUNG FRIENDS BOARD. *Sec.,* Clarence E. Pickett, Richmond, Ind.

AMERICAN FRIENDS SERVICE COMMITTEE. *Chmn.,* Rufus M. Jones, Haverford, Pa.

PEACE BOARD. *Chmn.,* Allen D. Hole, Richmond, Ind.

COMMITTEE ON INDIAN AFFAIRS. *Chmn.,* Walter Smedley, 1226 Stephen Girard Bldg., Philadelphia, Pa.

Colleges

Name	*Location*	*President*
Nebraska Central College	Central City, Neb.	Ora W. Carrell.
Earlham College	Richmond, Ind.	David M. Edwards.
Friends University	Wichita, Kans.	William O. Mendenhall.
Guilford College	Guilford College, N. C.	Raymond Binford.
Haverford College	Haverford, Pa.	William W. Comfort.
Pacific College	Newberg, Ore.	Levi T. Pennington.
Penn College	Oskaloosa, Iowa	Edwin McGrew.
Whittier College	Whittier, Calif.	Harry N. Wright.
Wilmington College	Wilmington, Ohio	J. Edwin Jay.

Periodicals

American Friend (weekly), Richmond, Ind., Editor, Walter C. Woodward; *Messenger of Peace* (monthly), Richmond, Ind., Editor, Allen D. Hole; *Friend's Missionary Advocate* (monthly), Bloomingdale, Ind., Editor, Lenora N. Hobbs; *Bible School Quarterlies,* Richmond, Ind., Editor, Wilbur K. Thomas.

History

George Fox, born 1624, was the founder of the Friends, at first called "Children of Truth" or "Children of Light," also "Friends of Truth." Finally the name given them was the "Religious Society of Friends," to which was frequently added "commonly called Quakers." This last name was applied to them by a justice in response to an address, in which George Fox called on him to "tremble at the Word of the Lord." They increased in numbers, until by the close of the seventeenth century, they were one of the most important bodies of dissenters in England. With the cessation of persecution, about the beginning of the eighteenth century, the Friends relaxed

their missionary zeal, paid more attention to the discipline of their members, and gradually settled down into a comparatively quiet existence. About the middle of the nineteenth century a new movement began, and since that time the great majority of the Friends have either dropped or modified many of the old customs and external forms.

The first recorded visit of any Quakers to America was that of two women, Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbados in 1656. They were immediately put under arrest, subjected to a brutal examination to see whether they were witches, and finally shipped back to Barbados. Two days after their departure a vessel arrived with eight more Quakers, and these were forcibly returned to England. Severe laws were enacted and heavy penalties provided for those who knowingly brought into the community that "cursed sect of heretics lately risen up in the world which are commonly called 'Quakers.'" Nothwitstanding these laws, the Quakers continued to come, and at last the situation improved, although it was not until 1724 that their appeals to the Royal Privy Council in England were susained. A few years later laws were enacted in their favor.

The Friends had almost as trying an experience in Virginia as in Massachusetts, and they suffered certain persecutions in Connecticut. In Rhode Island, however, they were received more cordially and were held in high regard, several of the early governors being members of the society. In New York, New Jersey and Maryland there were many Friends. The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the crown to his father, Admiral Penn.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separation more or less serious. The most important of these was that popularly known as "Hicksite" in 1827-28. This was followed by the "Wilburite" in 1845 and the "Primitive" a little later.

During the decade, chiefly as a result of the Five Years Meeting there has been a strong tendency toward greater unity of effort in the fields of home and foreign missions, Bible schools, education, evangelistic work, philanthropy, and social reform. This is true of all branches of the society. The relations to other bodies of Christians have become closer. In the World War the Friends simply reaffirmed their historic position in regard to all war, a position recognized by Congress in the selective-draft act, which provided for the assignment of those Friends drafted to noncombatant service. All branches of Friends united in the American Friends Service Committee for the purpose of carrying on reconstruction work in France. Several hundred thousand dollars were contributed for this purpose. From 1919 to 1921 an important work was carried on by this committee in child feeding in Germany and more recently an important service is being rendered in relief work in the famine districts of Russia.

Doctrine

The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed. Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light Within," or "Inner Light"; (2) the absence of all outward ordinances, including baptism and the Lord's Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and

formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or nonresistance, in accordance with which no Friend can fight or directly support war.

Polity

The organization of the Society of Friends includes monthly, quarterly and yearly meetings, each being a purely business organization. The monthly meeting is either a single congregation or includes two or more congregations called variously, weekly, local, or preparative meetings. The monthly meetings in a certain district combine to form a quarterly meeting, and the quarterly meetings in a wider territory constitute a yearly meeting.

Thirteen of the Yearly Meetings have united in forming the Five Years Meetings. These Yearly Meetings have a uniform book of discipline. Official delegates from these Yearly Meetings meet every five years for the transaction of such business as is of common interest. Provision is made for carrying on the work of the denominational boards on missionary, philanthropic and educational lines. Woman is in a position of absolute equality with man in Friends' polity.

The worship of a Friends' meetings is distinctly nonliturgical. Since the Friends believe that worship involves a direct communion of the soul with God it can be carried on with or without a minister. Meetings for worship can be held partly or even wholly in silence, and without any prearrangement of service, though some prearrangement is more common than formerly. There is no stated length for any sermon, prayer or exhortation. and often several persons, not necessarily ministers take part during the same meeting.

SOCIETY OF FRIENDS (Hicksite)

General Conference, biennial; next meeting in 1922.

Seven Yearly Meetings.

Officers: *Chmn.*, Arthur C. Jackson, 6445 Greene St., Germantown, Pa.; *Gen. Sec.*, J. Barnard Walton, 140 N. 15th St., Philadelphia, Pa.; *Rec. Sec.*, Mrs. Rachel T. Thom, 6315 Connecticut Ave., Chevy Chase, Md.; *Treas.*, Harry A. Hawkins, 57 Pierrepont Ave., W., Rutherford, N. J.

SUNDAY SCHOOL COMMITTEE, Central Bureau of Philadelphia Yearly Meeting. 154 N. 15th St., Philadelphia, Pa. *Sec.*, Miss Jane P. Rushmore.

School

Name	*Location*	*Director*
Friends' School for Religious and Social Education	Swarthmore, Pa.	Elbert Russell.

Periodical

Friends' Intelligencer (weekly), 140 N. 15th St., Philadelphia, Pa., Editor, Walter H. Abell.

ORTHODOX CONSERVATIVE FRIENDS (Wilburite)

Kansas Yearly Meeting held at Emporia, Kans.

Address Alva J. Smith, 619 E. 6th St., Emporia, Kans.

FRIENDS (Primitive)

Address John C. Maule, Bristol, Pa.

THE HOLINESS CHURCH

Assembly, semi-annual; San Dimas, Calif., April 2, 1922.

Headquarters: Los Angeles, Calif.

Officers: *Pres.*, L. A. Clark, Los Angeles, Calif.; *Vice-Pres.*, J. F. Washburn, 844 Monterey Road, South Pasadena, Calif.; *Recorder*, Gladys L. Clark, 106 North Hidalgo Ave., Alhambra, Calif.; *Treas.*, T. A. Smith, Azusa, Calif.

MISSIONARY BOARD. *Treas.*, J. R. Adams, 2638 Eagle St., Los Angeles, Calif.

PENTECOST PRINTING HOUSE, 131 N. Chicago St., Los Angeles, Calif.

Periodical

The Pentecost, 131 N. Chicago St., Los Angeles, Calif., Editors, G. E. Ramige, Hattie H. Ramige.

History

About 1880 as a result of the preaching of ministers of the Methodist Episcopal and Free Methodist Church in Southern California and Arizona numerous bands were formed under the name "Holiness Band," the members retaining, however, their membership or identity with the churches of which they were already members. With the development of these bands and the acquisition of certain property for the conduct of their worship, certain legal difficulties arose and in 1896 they became incorporated under the laws of the state of California. From California the work extended into other states and was especially prominent in Kentucky and Tennessee. The churches in Tennessee constitute a district assembly of the entire body, but the churches in Kentucky are included in the corporate body of California.

Doctrine

The doctrine of the Holiness Church is Methodist or Wesleyan, following the principles laid down by John Wesley. It teaches rerepentance, restitution, confession, and the forsaking of sin as the part for the sinner; and the forgiveness of sin and the divine light received by the repentant sinner, as the part from God. The church teaches that it is the privilege, as well as the duty, of every believer to consecrate himself to God without reserve and that the result of such consecration will be sanctification, meaning by the term freedom from the "carnal mind" and the tendency to sin. Specific conditions of church membership are sanctification and baptism by water. The mode of baptism being settled by the candidate, although immersion is for the most part practiced; and the belief in the second coming of the Lord, and in divine healing by faith. The church also emphasizes belief in prohibition, abstinence from drugs and tobacco, and from all poisons that are "against the best for God." Divorce is allowed but for one cause, adultery; membership in secret societies is disapproved and forbidden; and plain dress, avoiding extravagance and jewelry, especially for show, is inculcated.

Polity

A president is elected annually and acts as chairman of all general assemblies and of the Board of Elders. He also superintends the work in general. Local churches are self-directing, but there is a board of 12 elders who care for the spiritual welfare of the church and serve between the meetings of the assembly. There is, in addi-

tion, a board of 9 trustees, whose office it is to look after the property of the church and who hold that property subject to the General Assembly, composed of representatives from the churches. District assemblies are formed under the care of superintendents who are members of the board of elders of the General Assembly. Ministers are selected on their qualifications of aptness to preach or teach the word. No fixed salaries are paid. Free will offerings are made for support of the work. Tithing is practiced.

INDEPENDENT CHURCHES

No directory.

History

Under this head are included single churches which are not identified with any ecclesiastical body and have not even such affiliation as would entitle them to inclusion under a special name. Certain distinct types appear. There are churches which were originally missions or Sunday schools established in newly settled or outlying districts by Christian workers representing different denominations, and which have grown gradually into a definite church life. There are also churches variously called union, federated, community, etc., which represent the movement toward denominational fellowship, the elimination of weak churches, and the consolidation of church life for the purpose of securing more effective church work. The number of churches reporting themeslves as union churches is quite large, but, not infrequently, it is not clear just what is represented by the term. The federated and the community church is of recent growth.

There is a third class, including churches which use a denominational name, but for one reason or another are not included in denominational lists and are not reported by the denominational officers. A fourth class includes churches which were organized by individuals independent of any denominational status, some that originally had denominational connection, and some which are the result of Holiness or evangelistic movements.

Doctrine and Polity

No special features of doctrine or polity can be definitely stated for these independent churches. Each organization included under this head draws up its own creed, adopts its own form of organization, chooses its own officers, makes it own conditions of membership, and conducts its own worship as it chooses, and no general statement is practicable, except that the union and federated churches accord more or less closelv to the customs of the denominations represented in their organizations.

INTERNATIONAL HOLINESS CHURCH

(Formerly International Apostolic Holiness Church)

General Assembly, quadrennial; next meeting 1923.

Officers: *Gen. Supt.*, Rev. G. B. Kulp, 41 University Ave., Battle Creek, Mich.; *Asst. Supts.*, Rev. W. R. Cox, Greensboro, N. C., and Rev. C. C. Brown, Kingswood, Ky.; *Sec. and Treas.*, Jay E. Strong, Battle Creek, Mich., R. D. No. 1.

GENERAL MISSIONARY BOARD. *Chmn.*, Rev. G. B. Kulp; *Treas.*, Rev. M. G. Standley, 1810 Young St., Cincinnati, Ohio; *Sec.*, Rev. Henry Oleson, Trappe, Maryland.

Schools

Name	*Location*	*President*
Bible Holiness Seminary	Owosso, Mich.	C. G. Taylor.
Kingswood College	Kingswood, Ky.	H. P. Thomas.
Beulah Holiness Academy	Shacklesford, Va.	
Apostolic Holiness University	Greensboro, N. C.	W. R. Cox.
Holiness Seminary	Allentown, Pa.	

Periodicals

International Holiness Advocate, Kingswood, Ky., Editor, Rev. C. G. Taylor.

History

Organized in 1897, at Cincinnati, Ohio, by the Rev. Martin W. Knapp, previously a minister of the Methodist Episcopal Church.

Doctrine

The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of the sick through faith in Christ, the premillennial reign of Christ on earth. and the evangelization of the world as a step in hastening the coming of the Lord.

The Lord's Supper, to which admission is general, is observed as often as the congregation deems proper. The mode of baptism is left wholly to individual option.

Polity

The government corresponds closely to that of the Methodist Episcopal Church. The local union has as its ecclesiastical authority an advisory board, consisting of a superintendent, an assistant superintendent, a secretary, a treasurer, and three other members. The governing officers of a local church are the pastor, assistant pastor, licensed preachers, secretary, treasurer, five elders, and five deacons.

There is a state organization which meets annually and a General Assembly, which meets quadrennially and, in addition to its own officers, elects a general superintendent, an assistant superintendent, a general secretary, a treasurer, and three others, who act with the officers as a general council, to which all disputed questions of government and discipline may be referred for final decision.

The Churches choose their own pastors. Pastors are supported by freewill offerings, and very few have any regular salary. The elders have special care for the spiritual interests of the church. The deacons receive the offerings, prepare the sacraments and care for the poor. Deaconesses may be ordained for special missionary work, and the admission of women to the ministry has been recommended.

Camp meetings under the charge of the state and district organizations are held annually, during the summer season in the North and during the winter season in the South.

JEWISH (Representative National Organizations)

UNION OF AMERICAN HEBREW CONGREGATIONS. Twenty-seventh Council held in Buffalo, May, 1921. *Pres.*, J. Walter Freiberg; *Sec.*, Rabbi George Zepin, 62 Duttenhofer Bldg., Cincinnati, Ohio.

UNITED SYNAGOGUE OF AMERICA (1913), 531 W. 123d St., New York City. *Pres.*, Elias L. Soloman; *Vice-Pres.*, Louis Ginzberg; *Cor. Sec.*, Charles I. Hoffman, 334 Belmont Ave., Newark, N. J.; *Treas.*, Harry Krulewitch, New York City.

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA. *Pres.*, Julius J. Dukas; *Sec.*, Albert Lucas, 56 W. 105th St., New York City.

CENTRAL CONFERENCE OF AMERICAN RABBIS. *Pres.*, Edward N.

Calisch, Richmond, Va.; *Rec. Sec.*, Felix A. Levy, Chicago; *Cor. Sec.*, Isaac E. Marcusan, Macon, Ga.; *Treas.*, Louis Wolsey, *Cleveland*, Ohio.

UNITED ORTHODOX RABBIS OF UNITED STATES AND CANADA *Pres.*, M. S. Margolies, 1225 Madison Ave., New York City.

AMERICAN JEWISH COMMITTEE (1906), 171 Madison Ave., New York City. *Pres.*, Louis Marshall; *Asst. Sec.*, Harry Schneiderman; Treas., Isaac W. Bernheim; *Chmn. Exec. Com.*, Cyrus Adler.

COUNCIL OF JEWISH WOMEN (1893), 305 W. 98th St., New York City. *Pres.*, Mrs. Rose Brenner; *Exec. Sec.*, Mrs. Harry Sternberger; *Rec. Sec.*, Mrs. L. A. Hecht; *Treas.*, Mrs. Alvin L. Bauman.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS. *Pres.*, Mrs. Joseph Wiesenfeld, 2333 Eutaw Pl., Baltimore, Md.; *Sec.*, Mrs. Ben Lowenstein, 62 Duttenhofer Bldg., Cincinnati, Ohio.

AMERICAN JEWISH HISTORICAL SOCIETY (1892) 531 W. 123d St., New York City. *Pres.*, Abraham S. W. Rosenbach; *Cor. Sec.*, Albert M. Friedenberg, 38 Park Row, New York City.

JEWISH PUBLICATION SOCIETY OF AMERICA, Girard Ave. and Broad St., Philadelphia, Pa. *Pres.*, Simon Miller; *Sec.*, I. George Dobsevage; *Treas.*, Henry Fernberger.

JEWISH CHAUTAUQUA SOCIETY (1893), 1305 Stephen Girard Bldg., Philadelphia, Pa. *Chancellor*, Henry Berkowitz; *Vice-Chancellor*, Wiliam Rosenau; *Sec.*, Jeanette M. Goldberg; *Treas.*, Emil Selig.

ZIONIST ORGANIZATION OF AMERICA (1918), 55 Fifth Ave., New York City. *Gen. Sec.*, Louis Lipsky; *Treas.*, Peter J. Schweitzer.

JEWISH WELFARE BOARD (1917), 149 Fifth Ave., New York City. *Pres.*, Irving Lehman; *Vice-Pres.*, Felix M. Warburg; *Treas.*, Felix Fuld; *Sec.*, Joseph Rosenzweig.

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY (1888), 425 Lafayette Ave., New York City. *Pres.*, John L. Bernstein; *Treas.*, Harry Fischel; *Gen. Mgr.*, Jacob R. Fain.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE (1899), 114 Fifth Ave., New York City. *Pres.*, Solomon Lowenstein; *Sec.*, Samuel A. Goldsmith; *Treas.*, Morris Kind.

Colleges and Theological Seminaries

Name	*Location*	*President*
Dropsie College for Hebrew and Cognate Learning	Philadelphia, Pa.	Cyrus Adler.
Jewish Theological Seminary of America	New York City	Cyrus Adler, acting.
Hebrew Union College	Cincinnati	Kaufmann Kohler.
Rabbi Isaac Elchanan Theological Seminary	New York City	B. Revel.

History

A few Jewish individuals settled in Maryland about 1650, but the records of the Jewish community in the United States may be said to date from 1654, when a company of Jews from Brazil or the West Indies attempted to land at New Asterdam. The persistent opposition of the governor, Peter Stuyvesant, delayed them for nearly a year, but on April 26, 1655, they were admitted by order of the Dutch West India Company. Although accorded permission to live and trade in New Netherland, they were yet denied the privilege of building a synagogue and of acquiring a site for burial purposes. This, however, did not prevent them from meeting for private worship, and soon afterwards they formed a congregation, the Shearith Israel, which is still in existence in New York City. The burial ground order was rescinded as early as July 14, 1656, and in 1682, under English rule, the congregation occupied a rented building on Mill (or Beaver) Street, and, in 1730, erected on Mill Street the first synagogue ever built in the United States.

From time to time other Jewish communities were formed in New York; in Philadelphia, where the first regular congregation, Mikve Israel, was instituted in 1740; in Newport, R. I. (1658); in Baltimore, Md. (about 1790); in Savannah, Ga.; in Charleston, S. C.; in Richmond, Va.; and in other of the older cities of the United States. From these foci communities from time to time radiated to smaller places, until there was, a century ago, a Jewish community in almost every good-sized town in the country.

Up to the beginning of the nineteenth century the great majority of the Jewish settlers in this country were of the Sephardic branch of the race, *i. e.*, descendants of those who had come directly or indirectly from Spain or Portugal, and in 1800 there were about 2,500 Jews in the United States, of whom 700 resided in New York City. In 1850 the number had grown to about 50,000, nearly one-fourth of them being residents in that city. The increase, in so far as it was due to immigration, consisted principally of Jews of the Ashkenazic division, *i. e.*, those originating in Germany, Austria and certain sections of Poland. During the next generation (1850-1880), the Jewish population of the country, through natural increase and through immigration, again mainly from Central Europe, doubled and redoubled, so that in 1880 it was estimated at about 225,000 souls, scattered through the principal commercial centers of the nation, New York City probably containing 60,000. By that time the German and the Sephardic Jews had formed their congregations, and they have established very few since. In 1880-81 began the large accessions from Russia, Galicia, Moldavia, Rumania and Hungary; and it is mainly these newcomers from Russia, Austria and Rumania who have set up and who are still evolving new congregations. In 1920 the total Jewish population was estimated at 3,300,000.

In the religious life of the Jews in the United States, there has developed a line of cleavage, which is not very well defined, indicated by the terms "orthodox" and "reform." These words, borrowed from the terminology of the Christian denominations are, however, likely to be misleading, if "reform" is taken to imply an explicit doctrinal disagreement with "orthodoxy," or a return to an earlier or purer form of the faith compared with which the present stage is considered an aberration. The "reform" movement in Judaism primarily concerns itself with synagogue ritual, which readily admits of changes by reason of the autonomous character of the Jewish congregation, and it is actuated by a desire to modify the forms of worship somewhat in accordance with the demands of the times. Broadly speaking, then, the so-called orthodox Jew is distinguished from the so-called reform Jew by a more rigid observance of the "ceremonial" prescriptions, as that observance has developed traditionally; and historically considered, the divergence between "orthodoxy" and "reform" has arisen as increasing numbers of Jews, no longer hampered by civil and political restrictions, have entered the many (for them) novel walks of life, and under the influence of new secular pursuits and associations, have become less insistent in their observance of the ceremonies in point. The Jewish faith practically coincides with the Jewish race, and every Jew is considered a Jew until he definitely adopts the tenets of another creed.

Jewish tradition discourages efforts at convert-making. On the other hand, a man or woman who has become convinced of the truth of Judaism, and desires to enter the Jewish communion, may do so after submitting to the prescribed ceremonials. Examples of this kind are, however, quite rare, though not unknown.

Doctrine

The term "doctrine" as descriptive of certain phases or departments of church life has not the same significance in the Jewish

congregations as in Christian denominations. There is no specific creed to be subscribed, divergence from which involves separation from a particular synagogue or organization, whether local or general. The religious life of the Jews centers about certain ceremonials and liturgies, rather than about expression of faith or belief. The "law" is a law of observances rather than a creed.

At the same time, there is a general system of doctrine accepted in the main by all Jews, including the unity of God, the inspiration of the Old Testament, and especially of the law as set forth in the Pentateuch, the system of holidays, and general worship of the synagogue.

With regard to inspiration, Jews generally believe that the spirit and teachings of the Old Testament are of divine inspiration, but in the specific statement of this belief there are widely divergent expressions, some holding that every word and letter of every part of the book, especially of the Pentateuch, is of divine inspiration, others claiming that there is nothing more divine about the writings in question than there is in any exalted human production of genius. Whatever detailed statement is made, however, one who professes to be a Jew in any proper sense of the word, believes, or believes in, the moral and theological doctrine contained in the writings of the Old Testament. The canon of this Old Testament comprises 24 books, namely, the 5 of the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets, Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Chronicles.

As to the New Testament, which, of course, formed no part of the basis of Judaism, there are Jews who believe it to be historically correct, while others question its chronological accuracy. In so far as it runs counter to the teachings of the Old Testament, or as it seems to Jewish authorities to so run, the New Testament is not to be followed and its teachings are to be considered the reverse of the truth. There are Jews who would prohibit its perusal utterly, but others do not deny it a due and proper place as literature.

Jews' High Holidays proper comprise only New Year's Day and the Day of Atonement. New Year's Day commemorates the creation of the world; the Day of Atonement is a day of humiliation and repentance. The Passover belongs to the cycle of three Festivals—Passover, Pentecost and Tabernacles—each of which is imbued with historic associations, besides retaining in the ritual and ceremonial observances, reminiscenses of their ancient agricultural character. The giving out of the divine law is associated with the Festival of Pentecost. New Year's Day usually occurs some time in the month of September, occasionally in October. The Day of Atonement follows on the tenth day from the New Year's Day. The Passover occurs in March or April. The Day of Atonement (Yom Kippur) is the last day of the penitential days, and on the afternoon preceding the day proper an evening meal is generally eaten, the day itself being observed by fasting. On the Day of Atonement there are certain peculiar ceremonies, and every Jew is expected to attend the synagogue even if on other holidays he absents himself from it.

Synagogue services vary greatly in the different synagogues, and in some cases they closely resemble services in Protestant churches. In others they consist of hardly more than a hurried recital of prayers. The essence of religious service is prayer to God, and in some congregations the main essential is that the communicants shall go into the place of worship and there repeat, as they come in, often standing, the essential prayers as formalized, so that there is at times no unity in those observances. The public or congregational prayers can not be begun until ten men are present, a boy of thirteen who has

been confirmed counting as a man. Especially in the United States there has been a tendency to approximate divine service to modern conditions and patterns, including, in a few instances, their observance on Sunday instead of Saturday. The formal service lasts on an average of about two hours, part of that time being given to the sermon, sometimes doctrinal, sometimes not; while the prayers, chants, and music, vocal and instrumental, precede or succeed the address of the rabbi and constitute the balance of the divine service. In some cases the prayers are recited in Hebrew (classical, not Yiddish), in others the vernacular of the land is employed. In most congregations at least one prayer for the dead, known as the "Kaddish" is repeated in Aramic.

Polity

The outstanding fact in organized Jewish religious life is the independence of the synagogue or local church organization. Among Jews there is no such thing as a controlling ecclesiastical organization. Every congregation the world over, is a law unto itself; each one is responsible to itself alone for the interpretation put upon the sacred law, and upon sacred traditions.

Broadly speaking, all persons of Jewish birth are also Jews in the religious sense. Hence, the membership of the Jewish congregations bears a close relation to the Jewish population and membership in a Jewish synagogue is on an essentially different basis from that in a Christian church, but methods vary, some synagogues counting the heads of families, others only incorporators or pew holders. The Jewish ministry includes primarily the rabbis, but also often the reader or cantor. The rabbi decides questions of law and ritual, performs the office of preacher and religious functionary, is the organizer and teacher of religious schools and, in general, represents the church community.

LATTER DAY SAINTS

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

General Conference, annual; Salt Lake City.

Eighty-two stakes in the U. S., two in Canada, and one in Mexico. A *stake* is composed of a number of *wards*, the ward being the unit in church government. There are nine hundred and twenty-eight wards and independent branches.

Officers: *Pres.*, Heber J. Grant; *Counselors*, Anthony W. Ivins and Charles W. Penrose; *Presiding Patriarch*, Hyrum G. Smith.

FOREIGN MISSIONS. Under the direction of the Presidency of the Church, assisted by the Council of the Twelve Apostles: *Pres.*, Rudger Clawson.

SABBATH SCHOOL WORK. *Supt.*, David O. McKay; *Gen. Sec.*, A. H. Reiser, Salt Lake City, Utah.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION. *Supt.*, Anthony W. Ivins; *Gen. Sec.*, Moroni Snow.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION. *Pres.*, Mrs. Martha H. Tingey; *Sec.*, Clarissa A. Beesley.

PRIMARY ASSOCIATION. *Pres.*, Mrs. Louise B. Felt; *Gen. Sec.*, Frances K. Thomassen.

WOMAN"S RELIEF SOCIETY. *Pres.*, Mrs. Clarrissa S. Williams; *Gen. Sec.*, Amy B. Lyman.

RELIGIOUS CLASS. *Supt.*, Rudger Clawson; *Sec.*, Wm. A. Morton.

Colleges

Name	*Location*	*Pres. or Prin.*
B. Y. University	Provo, Utah	F. S. Harris.
B. Y. College	Logan, Utah	W. W. Henderson.
L. D. S. University	Salt Lake City, Utah	Guy C. Wilson.
Snow Normal College	Ephraim, Utah	Wayne B. Hales.
Dixie Normal College	St. George, Utah	Jos. K. Nicholes.
Weber Normal College	Ogden, Utah	Joel E. Ricks.
Gila Normal College	Thatcher, Ariz.	L. H. Creer.
Ricks Normal College	Rexburg, Idaho	George S. Romney.

Academies

Big Horn Academy	Cowley, Wyo.	Guy V. Cutler.
Emery Academy	Castle Dale, Utah	Victor C. Anderson.
Fielding Academy	Paris, Idaho	Roy A. Welker.
Murdock Academy	Beaver, Utah	J. Howard Maughan.
Millard Academy	Hinckley, Utah	Lorenzo Hatch.
Oneida Academy	Preston, Idaho	Thos. C. Romney.
Snowflake Academy	Snowflake, Ariz.	Silas L. Fish.
Uintah Academy	Vernal, Utah	E. A. Jacobsen.
Juarez Academy	Col. Juarez, Chihuahua, Mex.	Lucian Mecham, Jr.
San Luis Academy	Manassa, Colo.	F. Y. Gates.

Periodicals (All published in Salt Lake City)

Juvenile Instructor, Editors, Heber J. Grant and George D. Pyper; *Children's Friend*, Editor, Miss May Anderson; *Young Woman's Journal*, Editor, Miss Mary Conolly; *Improvement Era*, Editors, Heber J. Grant and Edward H. Anderson; *Relief Society Magazine*, Editor, Mrs. Susa Y. Gates; *Desert News*, Editor, John Q. Cannon.

History

The Church of Jesus Christ of Latter Day Saints was founded by Joseph Smith, a native of Vermont, in 1830, at Fayette, Seneca County, N. Y. He states that while in the woods near his father's home he "had a vision of great light, and two glorious personages appeared before him and commanded him 'to join none of the religious sects, for the Lord was about to restore the gospel, which was not represented in its fulness by any of the existing churches.'" Other visions followed, and in one he received directions enabling him to obtain "the sacred records, an abridgment of the history kept by the ancient inhabitants of America" which "were engraved on plates which had the appearance of gold." These records, constituting the "Book of Mormon," he translated, dictating the translation to Oliver Cowdery and others, who wrote it down. Oliver Cowdery, with David Whitmer and Martin Harris, after the completion of the work, gave their testimony that they had actually seen the plates. Two years later, in 1829, Smith and Cowdery stated that "an angel appeared to them and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion." This was followed, in April, 1830, by the organization of the church at Fayette, N. Y., and "the declaration that the ancient gospel had been restored with all its gifts and powers."

Missionaries were sent out and numerous churches were organized in different states. In 1831, headquarters were established at Kirtland, Ohio. From the first, the policy of segregating the converts from the "gentiles" was followed, and in 1831 a colony of believers was settled in Jackson County, Mo. Here they met violent opposition from neighbors, which culminated in 1833 in their being driven from the county by mob violence. They then scattered into other counties, although retaining their organization at Kirtland, Ohio; and in 1838 Joseph Smith, with other leaders, removed to Caldwell County, Mo., which was settled almost exclusively by his followers. Here again there was friction between them and the earlier settlers of the adjoining counties, which resulted in 1839 in their ex-

pulsion from the state. Then followed the settlement at Nauvoo, Hancock County, Ill., which developed rapidly, and at one time was said to be the largest city in the state. In a few years, however, the people of the surrounding counties became hostile, and Joseph Smith and his brother, Hyrum, were killed by a mob at Carthage, Ill., on the 27th of June, 1844. After the death of Joseph Smith, Brigham Young, as president of the Council of Twelve, was chosen president of the church. A number, however, refused his leadership, and there followed a period of confusion, several organizations being formed, one of which is known today as the "Reorganized Church of Jesus Christ of Latter Day Saints."

After the death of Joseph Smith in 1844, Brigham Young became president of the church, and two years later led a general migration of believers from Illinois to the Salt Lake Valley, Utah, the present headquarters of the branch known as the Church of Jesus Christ of Latter Day Saints. From this point as a center, the church has extended until it is represented in a large proportion of the states of the Union.

The comparative isolation of the new location gave less occasion for such disturbances as had hitherto accompanied the history of the church, and permitted a more normal development of the community life. Active proselyting was carried on, and the number of converts increased rapidly. Brigham Young died in 1877 and was succeeded by John Taylor, who held the office of president for ten years. His successors in office have been Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith.

Doctrine

The doctrines of the Latter Day Saints as set forth by the first president, Joseph Smith, and accepted by both bodies, may be summarized as follows:

They hold in the main the body of Christian doctrine commonly accepted. Peculiar or special beliefs may be noted, as that the same organization that existed in the primitive church continues today—apostles, prophets, pastors, teachers, evangelists, etc.; there is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.; the Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the Word of God; there have been, and will be, many revelations of great and important things pertaining to the Kingdom of God; there will be a literal gathering of Israel and the restoration of the Ten Tribes; Zion will be built on this continent; Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory.

Polity

The ecclesiastical organization is based upon the priesthood, which is "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its two grand divisions are the Melchizedek, or higher priesthood; and the Aaronic, or lesser priesthood. The Melchizedek priesthood is so called after Melchizedek, the king of Salem. It holds the power of presidency and the right of authority over all the offices of the church. Its officers are apostles, patriarchs, high priests, seventies, and elders. The Aaronic priesthood holds the keys of authority in the temporal affairs of the church, and its officers are bishops, priests, teachers, and deacons.

The chief or presiding council (quorum) of the church is the first presidency, which consists of three high priests—a president and two counselors or advisers—its jurisdiction and authority are universal, extending over all the affairs of the church in both temporal

and spiritual things. The president of the church is regarded as the mouthpiece of God to the church, and as alone receiving the law for the church through revelation. The first presidency is also the presidency of the high priesthood, and has the right to officiate in all the offices of the church.

The second council (quorum) of the church, standing next to the first presidency, is composed of the twelve apostles. It is their duty, under the direction of the first presidency, to supervise the work of the church in all the world, and especially the missionary labors, to ordain evangelical ministers, and to act as special witnesses to the world of the divine mission of the Saviour Jesus Christ.

The patriarchs are evangelists who hold the right to bless the members of the church with the blessings of prophecy, as was done by Abraham, Isaac, and Jacob, and the early patriarchs. They are under the direction of the first presidency and are presided over by the patriarch of the church. The high priests hold the power of presidency in the stakes of Zion (or districts), under the direction of the first presidency in their respective stakes and congregations (parishes) in administering in spiritual things. The seventies are the missionaries of the church and labor in the world under the direction of the twelve apostles. They are organized into companies of 70 each, under 7 presidents who preside over all the companies. The elders assist the high priests in their duties in the stakes. All the members of the Melchizedek priesthood have authority under the direction of the first presidency to officiate in all the ordinances of the gospel. The labors of the twelve apostles and of the seventies are principally in the world outside the regular church organization, while the labors of the patriarchs, high priests, and elders are confined principally to their respective stakes and congregations.

The presiding council (quorum) of the Aaronic priesthood is the presiding bishopric, consisting of three bishops, who have jurisdiction over all the offices of the Aaronic priesthood in temporal affairs and under the direction of the first presidency.

The general authorities are those presiding officers who have general direction of the whole church or of any general division. Thus the first presidency is the presiding council (quorum) over the whole church. The apostles have jurisdiction over the whole church under the direction of the first presidency, but more especially over the missionary enterprises. The presiding patriarch presides over all the patriarchs. The seven presidents preside over all seventies. The presiding bishopric presides over all the lesser priesthood of the church.

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

General Conference, biennial.

Headquarters, Independence, Missouri.

Four stakes, 74 state or district conferences in the United States, and 25 district conferences in foreign countries.

General Officers: *Pres.*, Frederick M. Smith; *First Counselor*, Elbert A. Smith; *Pres. of Quorum of Twelve Apostles*, G. T. Griffiths; *Pres. Bishop*, Benjamin R. McGuire; *Sec.*, R. S. Salyards; *Recorder*, F. A. Russell; *Historian*, Walter W. Smith.

GENERAL SUNDAY SCHOOL ASSOCIATION. *Supt.*, A. M. Carmichael, Lamoni, Ia.; *Sec.*, E. D. Moore, Independence, Mo.

RELIGIO-LITERARY SOCIETY. *Supt.*, T. W. Williams, Independence, Mo.; *Sec.*, Miss H. W. Harder, Independence, Mo.

WOMAN'S AUXILIARY FOR SOCIAL SERVICE. *Director General*, Mrs. Frederick M. Smith, Kansas City, Mo.; *Supt.*, Mrs. Audentia Anderson, Omaha, Nebr.

Colleges

Name	*Location*	*President*
Graceland College	Lamoni, Iowa	G. N. Briggs.
Independence Institute of Arts and Sciences	Independence, Mo.	Walter W. Smith.

Periodicals

Saints' Herald (weekly), Independence, Mo.; *Zion's Ensign* (weekly), Independence, Mo.; *Autumn Leaves* (monthly), Independence, Mo.; *Journal of History* (quarterly), Independence, Mo.

History

The death of Joseph Smith in 1844 was followed by the development of several factions among the Latter Day Saints, one of the strongest of which, led by Brigham Young, drew to itself a portion of the original church membership, and settled in Salt Lake City, Utah. Other organizations held for a time, but the great majority of the members were scattered, and their descendants still remain throughout the Mississippi Valley. Some of these scattered members, together with some congregations that had preserved their identify, effected a partial reorganization in Wisconsin in 1852, which was afterwards completed under the name, "Reorganized Church of Jesus Christ of Latter Day Saints," and which claims to be the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter Day Saints. A few years later, 1860, they were joined by Joseph Smith, the son of the prophet, who identified himself with this organization, and was presiding officer until his death in 1914, when he was succeeded by his son. Subsequently the headquarters were removed to Independence, Mo., where they are at present.

Doctrine and Polity

The general doctrine and polity of the Reorganized Church is set forth in the preliminary statement of Latter Day Saints.

The Reorganized Church repudiates the revelation of plural marmiage and maintains "that marriage is ordained of God; that the law of God provides for but one companion in wedlock for either man or woman, except in cases of death or where the contract is broken by transgression; consequently, that the doctrines of plurality and community of wives are heresies and are opposed to the law of God."

LITHUANIAN NATIONAL CATHOLIC CHURCH

Address, Rt. Rev. S. B. Mickiewiez, Westville, Ill.

History

The Lithuanian National Catholic Church of America was organized by the Rt. Rev. S. B. Mickiewiez, and is in connection, though not ecclesiastically, with the Old Roman Catholic Church. It represents the immigration to the United States from the Baltic Provinces—Lithuanian, Polish and Slavic—and includes a number of communities in general sympathy with the movement of the Old Catholic churches against the dogma of papal infallibility. In common with the Old Catholic churches, the Lithuanian Church accepts the first seven general councils and uses the Niceno-Constantinopolitan creed. The liturgy is Latin, but the services are conducted for each race in its own language. The supreme ecclesiastical authority is vested in a synod. It maintains a seminary which prepares students for the priesthood of the church.

LUTHERANS

GENERAL STATEMENT

History

Shortly after the Reformation there were Lutheran settlements in Florida and South America. Lutherans with the French colonies under General Ribaut and Rene de Laudonniere came to Florida in 1562 and 1564, establishing the forts on the St. John's River. These were attacked in 1565 by Pedro Menendez, General of the fleet of the King of Spain, who stated that he had come to this country "to hang and behead all Lutherans." Asking the colonists the question: "Are you Catholics or Lutherans?" He received the answer, "Lutherans of the New Religion." Menendez succeeded in destroying the fort of the colonists, hanging his prisoners on trees. He placed over them the inscription, "I do this not as to Frenchmen but as to Lutherans."

It appears that the first Lutheran pastor to come to America and the first to die here was Rasmus Jensen, a Dane. He came on the ill-fated Jens Monk Expedition to discover the Northwest Passage. He set sail on May 16, 1619, and entered the Hudson Bay about July 1st of that year. He died February 23, 1620, after having regularly conducted Lutheran services from September, 1619, until January, 1620.

The earliest Lutherans to settle permanently in North America came from Holland to Manhattan Island in 1623. For years they had great difficulty in establishing their own forms of worship because of instructions issued by the authorities of Holland to the Governor of New Amsterdam "to encourage no other doctrine in New Netherlands than the true Reformed." The Dutch and German Lutherans organized a congregation in 1648, and 1653 requested the authorities to grant them permission to call a Lutheran pastor, but they received a curt refusal from Governor Peter Stuyvesant. But the Lutherans were not intimidated. When Stuyvesant denied their request for a Lutheran pastor, they appealed to the authorities overseas. The Lutherans persisted in their demand and held religious services in houses, without a minister. February 1, 1656, Stuyvesant's "Ordinance against Conventicles" was posted, imposing penalties of £100 Flemish for the preaching, and £25 for every attendant at the service. As a result, a number were cast into prison. Because of the edict and all his harsh treatment of the Lutherans, Stuyvesant was rebuked by the authorities in Holland. This resulted in an appeal to the Lutheran Consistory of Amsterdam for a minister. In July, 1657, Rev. John Ernest Gutwasser arrived to minister to the two congregations in New York and Albany. Governor Stuyvesant ordered him not to preach even in a private house. Gutwasser, however, began to preach, although he was not allowed to assume charge of the congregations, and was finally compelled to yield and to return to Holland in 1659.

The second Lutheran pastor to arrive on Manhattan Island while the Dutch were in power was Abelius Zetskorn, whom Stuyvesant directed to the Dutch settlement of New Amstel (New Castle on the Delaware). When the Dutch, however, were called upon to surrender Manhattan to the English, in 1664, according to the proclamation of the Duke of York, the Lutherans were granted religious liberty along with the Reformed. In 1669 Jacob Fabricius was sent over by the Lutheran Consistory of Amsterdam to minister to the Lutherans of New York and Albany. In 1671, Arensius was sent over and served the Lutherans of New York and Albany until 169[illegible], the time of his death. In 1702, Pastor Rudman, a Swede from Penn-

sylvania, cared for these congregations. He was succeeded by Justice Falkner, who was the first Lutheran minister ordained in America, November 24, 1703, in the Swedish Gloria Dei Lutheran Church of Wicaco. Pastors Rudman, Bioerck and Sandel participated in this first Luthern ordination in America.

Rev. Joshua Kocherthal arrived with 51 Palatinates December, 1708, or the beginning of January, 1709. They formed the first German Lutheran congregations in the State of New York. After spending the winter in New York City, they settled on the right bank of the Hudson, where Newburgh is now located. Kocherthal returned to London July, 1709, and came back to America in January, 1710, with a multitude of immigrants in eleven ships, 2,200 Palatinates being thus settled on the Hudson at East and West Camp.

The first independent colonies of Lutherans were established on the Delaware in 1638 by the Swedes.

Pastor Reorus Torkillus was the first Lutheran minister to settle in the territory of the United States. He arrived in 1639 and held services in Fort Christina. He served this Lutheran Colony in America until the time of his death, December 7, 1643. His work was continued by John Campanius, who arrived in America February 16, 1643. Three years later, 1646, he dedicated the first Lutheran Church in America at Christina (Wilmington). Here he translated "Luther's Small Cathechism" into the language of the Delaware Indian (Lutheri Catechismus "Ofwersatt pá American-Virginiske Spraket." Stockholm Tryekt uthi thet af Kongl. Maytt privelig, Burchardi Tryckeri, af J. J. Genath/f Anno MDCXCVI, p. 160) some years before the appearance of Eliot's Indian Bible. Campanius returned to Sweden in 1648, leaving his church of 200 people in charge of Lars Lock, who was succeeded by Jacob Fabricius.

Campanius learned the language of the red men and became the first Protestant missionary among the North American Indians. The Indian Catechism of Campanius antedated Eliot's Indian Bible in practical use. Eliot's Bible was not printed until 1661, and Campanius' was not put into print until 1696; however written copies were used up to that time.

In the South, the Lutheran Church was planted in Georgia by a colony of 1,200 Saltzburgers who landed at Savannah, March 10, 1734. This colony was led by Pastor John Martin Bolzius and Israel Christian Gronau. Governor Oglethorpe led the immigrants 23 miles northwest of Savannah, where they erected a monument of stones where now stands the Ebenezer Church. Seven years later, 1741, the Church of Jerusalem was built. The descendants of these Saltzburgers still maintain flourishing churches in Effingham County, Georgia.

Various congregations were organized in and around Philadelphia, with here and there an organization in New York, Pennsylvania, Delaware and Maryland from 1643 to 1710. The earliest ministers that visited the Germans in Pennsylvania were the Swedish pastors on the Delaware. The first Lutheran service held in Pennsylvania was held in Germantown in 1694. Among the Pioneer German ministers working in Pennsylvania was Daniel Falker. He labored in Pennsylvania from 1700 to 1708, organizing the oldest German Lutheran congregation in America in 1703 at New Hanover, Pa., this being undoubtedly the first point where permanent organization was formed among the German Lutherans in Pennsylvania. Another pioneer in Pennsylvania was Anthony Jacob Henkel (known as Gerhardt) who came to America in 1717, serving the congregation at New Hanover from 1717 to 1720, and then again from 1723 to 1728. He is supposed to have traveled on horseback to the

Germans in Virginia and also to have visited all the German Lutheran settlements near his home in New Hanover.

Pastor Henkel was succeeded by John Casper Stoever, Sr., and John Casper Stoever, Jr. Most of the missionary work is attributed to John Casper Stoever, Jr. Wherever the Germans settled he held services for them and encouraged them to build regular churches. He was in America fourteen years before Muhlenberg came.

John Christian Schultz arrived in America in 1732 and showed his organizing ability and business-like method in doing his work. In some respects he did more to prepare the way for Muhlenberg than any one else. As the result of letters written by congregations of Philadelphia, New Providence and New Hanover, Pastor Henry Melchior Muhlenberg was called to America, arriving September 23, 1742. He landed at Charleston and visited Bolzius and the Saltzburgers at Ebenezer and arrived in Philadelphia November 25, 1742. His name is linked forever with the beginning of organized Lutheranism in America. He became the patriarch of the Luthern Church in America, his work being to bring the primitive congregations into order, to infuse into them a strong piety and true church life, to provide them with good pastors, to introduce schools for the education of children, and to establish and preserve the Christian home. Muhlenberg's activities included New York, New Jersey, Pennsylvania and Maryland. By the middle of the 18th century Pennsylvania contained about 30,000 Lutherans, four-fifths being German and one-fifth Swedes. On August 26, 1748, Muhlenberg, with six other ministers and lay-delegates of free congregations, organized the Synod of Pennsylvania, the first Lutheran Synod in this country. This was the most important event in the history of the American Lutheran Church in the 18th century. It was followed by the organization of the New York Synod in 1786, the Synod of North Carolina in 1803, the Synod of Ohio in 1818. The General Synod was formed at Hagerstown, Md.

The extraordinary growth of the Lutheran Church in America was due primarily to Lutheran immigration, and to the activity on the part of the different Synods to reach all new immigrants. During the 19th century these immigrants, in large numbers, came to America, establishing German, Swedish, Norwegian, Danish, Icelandic, Finnish and other language settlements, largely in the central, northwestern and western parts of America. At the same time they established their churches and schools for religious instruction. A number of independent Synods were formed, each adapted to the peculiar condition of language, previous ecclesiastical relation, and geographic location. However, as the churches came into closer fellowship, the distinctive features tended to fade out and the small Synods became absorbed in others. The movements for union have resulted in the organization of the Synodical Conference, the Norwegian Lutheran Church in America, the Evangelical Lutheran Synod of Wisconsin and other States, and the United Lutheran Church in America. In addition, in 1918 there was formed the National Lutheran Council, which is not a Synod or a church body, but an association of church bodies or Synods through their duly appointed representatives.

The Lutherans of the United States believe firmly in the separation of Church and State, in keeping the Church out of politics, and, in loyalty to the government. This is in harmony with the fundamental confession of the Lutheran Church—The Augsburg of 1530.

Doctrine

The Lutherans of the United States and Canada accept the Canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice. They accept and confess the three ecumenical creeds:

namely, the Apostles, the Nicene, and the Athanasian. They accept and hold the unaltered Augsburg Confession as the correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God. None reject any of the other Symbolical Books of the Evangelical Lutheran Church, namely, the Apology of the Augsburg Confession, the Smalcald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord. Many accept all of these. All accept and use Luther's Small Catechism.

Polity

In form of worship the Lutheran Church in the United States and Canada is liturgical. Religious education is emphasized. Thorough catechetical instruction is given preparatory to confirmation.

In the Lutheran Church the Congregation is the unit of organization. The internal affairs of the Congregation are administered by the church council and the pastor. The council is elected by, and accountable to, the congregation. The pastor is called by the Congregation and is usually ordained by the Synod.

Congregations representatively, through the pastors and the elected lay delegates, constitute the constituent synods, districts or conferences. These congregational representatives convene in the synod, district or conference and have, within the constitutional limitations, the powers of the congregations themselves.

The general synodical bodies are in turn composed of representatives elected by the constituent synods, districts or conferences, usually upon the basis of one delegate for ten congregations. The general synodical body, therefore, represents not only the constituent synod, district or conference, but also the congregations . The authority of the congregation is thus preeminent and the judgments of the general synodical bodies become the judgments of the Church.

The constituent synods, districts or conferences meet annually. The general bodies meet annually, biennially or triennially.

NATIONAL LUTHERAN COUNCIL

This is not a Synod or a Church Body, but an association of Church Bodies through their duly appointed representatives. It is an agency through which general Bodies or Synods of the Lutheran Church cooperate under regulations guaranteeing to each the rights, privileges, and immunities of a free Church Body. "It is the right of the Bodies themselves to determine the extent of cooperation." Its most important work, since its organization in 1918, has been that done in behalf of European relief, for statistics, publicity, and representation. A full account of the organization may be found in *The Lutheran World Almanac and Annual Encyclopedia* for 1921 (pp. 493-503), published by authority of the Council. The Bodies cooperating in the Council are indicated by an asterisk (*).

Annual meeting, November 1922.

Officers: *Pres.*, Rev. Lauritz Larsen, 437 Fifth Avenue, New York City; *Vice-Pres.*, Rev. C. H. L. Schuette, 62 Wilson Ave., Columbus, Ohio; *Treas.*, Hon. E. F. Eilert, 437 Fifth Ave., N. Y. C.; *Sec.*, Rev. Peter Peterson, 1434 Rascher Ave., Chicago, Ill.

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COMMITTEE ON STATISTICS AND ALMANAC: *Chr.*, Prof. O. M. Norlie, Luther College, Decorah, Iowa; Statistician, Rev. G. L. Kieffer, 437 Fifth Ave., N. Y. C.

COMMITTEE FOR LUTHERAN BUREAU, 437 Fifth Avenue, New York City; *Chr.*, Rev. Lauritz Larsen; Mr. George D. Boschen; Mr. Charles H. Dahmer; *Sec. and Dir.*, Rev. Howard R. Gold; *Librarian*, Prof. O. M. Norlie; *Reference Librarian*, Rev. G. L. Kieffer.

*THE UNITED LUTHERAN CHURCH IN AMERICA

The United Lutheran Church in America is the consummation of the historic development of Lutheran churches of the seventeenth and eighteenth centuries. For a full century the churches were without synodical organization. The beginning was made in this direction in 1748, when, under the leadership of Henry Melchior Muhlenberg, the Ministerium (Synod) of Pennsylvania was organized. Three general bodies of Lutherans which grew out of the churches of the colonial period came together in 1918 in the City of New York and merged into "The United Lutheran Church in America." These were The General Synod, The General Council and The United Synod in the South.

The body is composed of thirty-eight constituent synods, thirty-four of which are in the United States and four in Canada. It conducts missions in India, Africa, Japan, South America and the West India Islands.

Officers: *Pres.*, Rev. F. H. Knubel, 437 Fifth Ave., New York City; *Sec.*, Rev. M. G. G. Scherer, 437 Fifth Ave., New York City; *Treas.*, Mr. E. Clarence Miller, 410 Chestnut Street, Philadelphia, Pa.

EXECUTIVE BOARD (ALSO TRUSTEES). The officers with twelve other members elected by the Convention.

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STATISTICAL AND CHURCH YEAR BOOK. *Chmn.*, Rev. E. B. Burgess, 23 Chestnut St., Crafton, Pa.; *Statis. Sec of the United Lutheran Church*, Rev. G. L. Kieffer, 437 Fifth Ave., New York City.

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COMMITTEE ON LUTHERAN BROTHERHOODS. *Chmn.*, Rev. J. W. Kapp, 1208 Race St., Cincinnati, Ohio.

COMMITTEE ON WOMEN'S WORK. *Chmn.*, Rev. W. D. C. Keiter, 1416 South Penn Square, Philadelphia, Pa.

COMMITTEE ON ASSOCIATIONS OF YOUNG PEOPLE. *Chmn.*, E. A. Miller, Esq., 375 E. Gowen Ave., Philadelphia, Pa.

COMMITTEE ON WORK AMONG BOYS. *Chmn.*, Rev. C. P. Harry, 301 E. Gravers Lane, Philadelphia, Pa.

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COMMITTEE ON NECROLOGY. *Chmn.*, Rev. W. E. Stahler, Lebanon, Pa.

COMMITTEE ON TRANSPORTATION. *Chmn.*, Mr. Harvey C. Miller, 3214 N. Board St., Philadelphia, Pa.

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REPRESENTATIVE ON THE ADVISORY COMMITTEE OF THE AMERICAN BIBLE SOCITY. Rev. H. C. Alleman, Gettysburg, Pa.

WOMEN'S MISSIONARY SOCIETY. *Pres.*, Mrs. J. G. Traver, Hartwick Seminary, New York; *Rec. Sec.*, Mrs. F. W. Morehead, Salem, Va.; *Statis. Sec.*, Mrs. F. E. Jensen, 2115 N. 3d St., Harrisburg, Pa.; *Treas.*, Mrs. N. C. Weier, 227 Amherst Drive, Harvard Terrace, Toledo, Ohio.

LUTHER LEAGUE OF AMERICA. *Pres.*, Mr. C. T. A. Anderson, 35 S. Dearborn St., Chicago, Ill.; *Gen. Sec.*, Mr. Harry Hodges, 427 Drexel Bldg., Philadelphia, Pa.; *Treas.*, Mr. P. Walter Banker, 427 Drexel Bldg., Philadelphia, Pa.

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PARENT EDUCATION SOCIETY. *Pres.*, Rev. A. R. Wentz, Gettysburg, Pa.

LUTHERAN HISTORICAL SOCIETY. *Pres.*, Rev. F. P. Manhart, Selinsgrove, Pa.

LUTHERAN CHURCH BOOK AND LITERATURE SOCIETY. *Pres.*, Rev. J. F. Ohl, 826 S. St. Bernard St., Philadelphia, Pa.

Colleges

(For men)

Name	*Location*	*President or Director*
Pennsylvania	Gettysburg, Pa.	W. A. Granville.
Wittenberg	Springfield, Ohio	R. E. Tulloss.
Roanoke	Salem, Va.	C. J. Smith.
Newberry	Newberry, S. C.	S. J. Derrick.
Susquehanna University	Selinsgrove, Pa.	C. T. Aikens.
Muhlenberg	Allentown, Pa.	J. A. W. Haas.
Thiel	Greenville, Pa.	E. F. Ritter (Acting).
Carthage	Carthage, Ill.	H. D. Hoover.

Name	*Location*	*President or Dean*
Wagner Memorial	Staten Island, N. Y.	A. H. Holthusen.
Midland	Fremont, Neb.	E. E. Stauffer.
Lenoir	Hickory, N. C.	J. C. Peery.
Wedner Institute	Mulberry, Ind.	W. C. Davis.
Lutheran	Saskatoon, Sask., Can.	H. W. Harms.
Waterloo	Waterloo, Ont., Can.	E. Hoffman.
(For women)		
Mont. Amoena Seminary	Mt. Pleasant, N. C.	J. H. C. Fisher.
Marion College	Marion, Va.	C. B. Cox.
Lankenau School	Philadelphia, Pa.	E. F. Bachmann.
Elizabeth College	Salem, Va.	P. Sieg.
Summerland College	Leesville, S. C.	P. E. Monroe.

Theological Seminaries

Hartwick Seminary	Hartwick Seminary, N. Y.	A. E. Deitz.
Theological Seminary	Gettysburg, Pa.	J. A. Singmaster.
Southern Lutheran Theological Seminary	Columbia, S. C.	A. G. Voigt.
Hamma Divinity School	Springfield, Ohio	D. H. Bauslin.
School of Theology	Selinsgrove, Pa.	F. P. Manhart.
Lutheran Theological Seminary	Philadelphia, Pa.	H. E. Jacobs.
Chicago Lutheran Theological Seminary	Maywood, Ill.	J. E. Whitteker.
Western Seminary	Fremont, Neb.	H. Dysinger.
Lutheran Theological Seminary	Waterloo, Ont., Can.	C. H. Little.
Pacific Theological Seminary	Seattle, Wash.	J. C. Kunzman.
Martin Luther Seminary	Lincoln, Neb.	F. Wupper.
Northwestern Lutheran Theological Seminary	Fargo, N. D.	J. Stump.

Periodicals

The Lutheran (weekly), Philadelphia, Pa., Editor, Rev. G. W. Sandt; *Der Deutsche Lutheraner* (weekly), Philadelphia, Pa., Editor, Rev. G. C. Berkemeier; *Lutherischer Zions-Bote* (semi-monthly), Burlington, Ia., Editor, Rev. W. Rosenstengel; *The Canada Lutheran* (monthly), Kingston, Ont., Canada, Editor, Rev. J. F. Bermon; *The Foreign Missionary* (monthly), Baltimore, Md., Editor, Rev. G. Drach; *Lutheran Church Review* (quarterly), Philadelphia, Pa., Editor, Seminary Faculty; *Lutheran Church Year Book* (annually), Philadelphia, Pa., Editor, Rev. W. M. Kopenhaver; *Der Lutherische Kalender* (annually), Philadelphia, Pa., Editor, Rev. R. Neumann; *The Young Lutheran* (monthly), Greenville, Pa., Editor, Rev. T. B. Roth; *The Lutheran Quarterly*, Gettysburg, Pa., Editor, Rev. J. A. Singmaster; *Orphans' Home Echoes* (monthly), Loysville, Pa., Editor, Mr. C. A. Widle; *Orphans' Home Paper* (monthly), Topton, Pa., Editor, Rev. J. O. Henry; *Chicago Lutheran Advocate* (monthly), Chicago, Ill., Editor, Rev. J. M. Bramkamp; *Lutheran Woman's Work* (monthly), Philadelphia, Pa., Editor, Mrs. J. F. Seebach; *Luther League Review* (monthly), New York City, Editor, Mr. Harry Hodges; *Publications for Bible School* (quarterly), Philadelphia, Pa., Editors, Rev. C. P. Wiles and Rev. W. L. Hunton; *The Messenger* (Orphans' Home) (monthly), Salem, Va., Editor, Prof. J. T. Crabtree.

*JOINT SYNOD OF OHIO

Organized at Somerset, Ohio, September, 1818. Now composed of twelve districts—ten in the United States, one in Canada and one in Australia.

Synod, biennial; next meeting, Detroit, Michigan, August, 1922.

Officers: *Pres.*, Rev. C. H. L. Schuette, 62 Wilson Ave., Columbus, Ohio; *First Vice-Pres.*, Rev. C. C. Hein, 404 S. Third

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MISSION BOARD. *Executive Officer*, Rev. E. F. W. Stellhorn, 595 College Ave., Columbus, Ohio.

PUBLICATION BOARD. *Chmn.*, Rev. J. Sheatsley, 960 Bryden Road, Columbus, Ohio; *Sec.*, Rev. C. C. Hein, 404 S. Third St., Columbus, Ohio; *Bus. Mngr.*, Rev. A. H. Dornbirer, 55-57 E. Main St., Columbus, Ohio.

STATISTICIAN, Prof. Carl Ackerman, Capital University, Columbus, Ohio.

BOARD OF WERNLE ORPHANS' HOME. *Pres.*, Rev. A. L. Nicklas; Rev. M. L. Baum, Mr. G. Hagelberger, Mr. L. Rogge, Mr. G. A. Cutter; Mr. George Deuker, *Sec.*

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BOARD OF FOREIGN MISSIONS, 57 East Main St., Columbus, Ohio. *Pres.*, Prof. E. Pfeiffer; *Sec.*, Rev. J. H. Schneider.

Educational Institutions

Name	*Location*	*President*
Capital University	Columbus, Ohio	Otto Mees.
Luther Seminary	St. Paul, Minn.	K. Hemminghaus.
Woodville Normal School	Woodville, Ohio	C. Vogel.
Hebron Academy	Hebron, Neb.	W. L. Young, acting.
Theological Seminary	Columbus, Ohio	Otto Mees.
Luther Theological Seminary	St. Paul, Minn.	H. Ernst, Dean.

Periodicals

Lutheran Standard (weekly), Editor, Rev. J. Sheatsley; *Lutherische Kirchen-Zeitung* (weekly), Editor, Prof. R. C. H. Lenski; *Lutheran Youth* (weekly), Editor, Prof. C. B. Gohdes. All Lutheran Book Concern, 57 E. Main St., Columbus, Ohio.

IOWA SYNOD

Organized 1854.

General Synod, meets triennially; next meeting, Waverly, Ia., August, 1920.

Officers: *Pres.*, Rev. F. Richter, Clinton, Ia.; *Vice-Pres.*, Rev. G. A. Fandrey, Chicago, Ill.; *Sec.*, Rev. F. Braun Hosmer, S. Dak.; *Treas.*, Rev. J. Haefner, Muscatine, Ia.

HOME MISSION BOARD. *Pres.*, Rev. L. Seehase, Eureka, S. D.

BOARD OF PUBLICATION. *Pres.*, C. H. Graening, Waverly, Ia.

LUTHER LEAGUE AND SUNDAY SCHOOL BOARD. *Pres.*, Rev. M. Reu, Dubuque, Ia.

FOREIGN MISSION BOARD. *Pres.*, G. J. Fritschel, Dubuque, Ia.

CHURCH EXTENSION BOARD. *Pres.*, Rev. H. Fritschel, Milwaukee, Wis.

BOARD OF EDUCATION. *Pres.*, Rev. M. Reu, Dubuque, Ia.
FINANCE BOARD. *Pres.*, Rev. F. Richter, Clinton, Ia.

Colleges and Theological Seminaries

Name	*Location*	*President*
Wartburg Theological Seminary	Dubuque, Iowa	M. Fritschel.
Wartburg College	Clinton, Iowa	A. Proehl.
Wartburg Teachers' Seminary and Pro-seminary	Waverly, Iowa	A. Engelbrecht.
Luther College	Eureka, S. D.	G. Sondrack.
Lutheran College	Seguin, Tex.	C. Weeber.

Periodicals

Kirchliche Zeitschrift, Editor, Rev. M. Reu; *Kirchenblatt*, Editor, Rev. F. Richter; *Lutheran Herald* (b-weekly) Editor, Rev. E. H. Rausch; *Jugendblatt*, Editor, Rev. G. Weng; *Die Missionsstunde* (monthly), Editor, Rev. C. Taubert; *The Lutheran Missionary* (monthly), Editor, Prof. G. J. Zeilinger, Dubuque, Ia.; *Anstaltsbote* (monthly), Editor, Rev. H. Foeisch; *Lutherischer Weisenfreund*, Editors, Rev. F. Henkelmann, Rev. E. W. Matzner; *Wartburg Kalendar* (annually), Editor, Rev. A. Pilger. (All published at Waverly, Ia.)

*BUFFALO SYNOD

Organized 1845.

Officers: *Pres.*, Rev. E. Nemeschy, 1661 Cleveland Ave., Niagara Falls, N. Y.; *German Sec.*, Prof. Rudolph Grabau, 154 Maple St., Buffalo, N. Y.; *English Sec.*, Rev. H. C. Leupold, 41 Schreck St., Buffalo, N. Y.; *Treas.*, John H. Paasch, 184 Goodell St., Buffalo, N. Y.

Theological Seminary

Name	*Location*	*President*
Martin Luther Seminary	Buffalo, N. Y	R. F. W. Grabau.

Periodical

Wachende Kirche (semi-monthly), Pittsburgh, Pa., Editor, Rev. K. A. Hoessel, Milwaukee, Wis.

*IMMANUEL SYNOD

Organized 1885.

Officers: *Pres.*, Rev. J. Frederick, Melbourne, Ky.; *Sec.*, Rev. C. Schoenwandt, 915 E. 3d St., Cincinnati, Ohio; *Treas.*, Rev. Gustav Firgan, Plaza, N. D.

*JEHOVAH CONFERENCE

Organized 1893.

Annual meeting.

Officers: *Pres.*, Rev. Wilhelm Hartwig, R. 2, No. 279 Highland Park, Mich.; *Vice-Pres and Sec.*, Rev. H. Wicke, Flat Rock, Mich.; *Treas.*, Rev. H. Rehn, 6926 Theodore Ave., Detroit, Mich.

*AUGUSTANA SYNOD

Organized 1860.

Synod, annual.

Twelve conferences, 3 mission districts.

Officers: *Pres.*, Rev. G. A. Brandelle; *Vice-Pres.*, Rev. P. A. Mattson; *Sec.*, Rev. Jos. A. Anderson, Boxholm, Ia.; *Treas.*, K. T. Anderson, Rock Island, Ill.

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IMMANUEL DEACONESS INSTITUTE, Omaha, Nebr. *Supt.*, Rev. E. G. Chinlund, Omaha; *Sec. of the Board*, Rev. C. F. Sandahl, Omaha.

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WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY. *Sec.*, Miss May Mellander, 6253 Greenview Ave., Chicago, Ill.

AUGUSTANA BOOK CONCERN, Rock Island, Ill. *Treas.-Mgr.*, A. G. Anderson.

Colleges and Theological Seminaries

Name	*Location*	*President*
Augustana College and Theological Seminary	Rock Island, Ill	G. A. Andreen.
Gustavus Adolphus College	St. Peter, Minn	O. J. Johnson.
Bethany College	Lindsborg, Kans.	E. F. Pihlbbad.
Luther College	Wahoo, Neb.	A. T. Seashore.
Upsala College	Kenilworth, N. J	C. G. Ericson.
Northwestern College	Fergus Fall, Minn	
Minnesota College	Minneapolis, Minn.	Frank Nelson.
Trinity College	Round Rock, Tex	Hugo B. Haterius.
North Star College	Warren, Minn.	C. E. Sjoestrand, acting.

Periodicals

Augustana (weekly), Editor, Rev. L. G. Abrahamson; *The Lutheran Companion* (weekly), Editor, Rev. C. J. Bengston. Both published by Augustana Book Concern, Rock Island, Ill.

*NORWEGIAN LUTHERAN CHURCH

The general movement in the Lutheran bodies toward union of different Synods resulted in the organization of the Norwegian Lutheran Church, 1917. This movement was initiated in 1905 by Hauge's Synod taking up the matter with other Norwegian Lutheran bodies. Four bodies form this union, namely, Hauge's Norwegian Evangelical Lutheran Synod, 1846; the Synod of the Norwegian Evangelical Lutheran Church of America, 1853; the United Norwegian Lutheran Church in America, 1890; and the Norwegian Lutheran Church, 1843.

Annual meeting; next session, June, 1922.

Officers: *Pres.*, Rev. H. G. Stub, 425 4th St. S., Minneapolis, Minn.; *Sec.*, Rev. N. J. Lohre, Mayville, N. D.; *Treas.*, Erik Waldeland, 425 Fourth St. S., Minneapolis, Minn.

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BOARD OF PENSIONS. *Pres.*, Prof. L. W. Boe, Northfield, Minn.; *Sec.*, Rev. E. J. Strom, Watson, Minn.; *Treas.*, Erik Waldeland.

Colleges and Seminaries

Name	*Location*	*President*
Augustana College and Normal School	Sioux Falls, S. D	C. O. Solberg.
Concordia College	Moorhead, Minn.	J. A. Aasgaard.
Luther College	Decorah, Iowa	Oscar L. Olson.
Red Wing Seminary	Red Wing, Minn	H. E. Jorgenson.
Lutheran Normal School	Madison, Minn.	E. R. Rorem.
Luther Seminary	St. Paul, Minn	M. O. Bockman.
St. Olaf College	Northfield, Minn.	L. W. Boe.
Canton Lutheran Normal	Canton, S. D	J. N. Brown.
Jewell Lutheran College	Jewell, Iowa	H. A. Okdale.
Spokane Lutheran College	Spokane, Wash.	H. P. Olson.
Camrose Lutheran College	Camrose, Alta.	A. H. Solheim.
Gale College	Galesville, Wis.	H. T. Swanson.
Pleasant View Luther College	Ottawa, Ill.	A. O. Mortvedt.
Central Wisconsin College	Scandinavia, Wis.	A. O. B. Molldrem.
Waldorf College	Forest City, Iowa	C. B. Helgen.
Park Region Luther College	Fergus Falls, Minn	E. Wulfsberg.
Clifton College	Clifton, Tex.	C. Tyssen.
Luther Academy	Albert Lea, Minn	K. J. Jacobson.
Outlook College	Outlook, Sask	H. O. Gronlid.
Pacific Lutheran College	Parkland, Wash.	O. J. Ordal.

Periodicals

Lutheraneren (weekly), Editor, Rev. J. M. Sundheim; *Lutheran Church Herald* (weekly), Editor, Rev. G. T. Lee; *Teologisk Tidsskrift*, Editor, Rev. R. Malmin; *Barnevennen*, Editor, Rev. K. Kvamme; *Children's Friend*, Editor, H. Jorgensen. All, 425 Fourth St. S., Minneapolis, Minn.

*LUTHERAN FREE CHURCH

Organized 1897.

Next meeting (annual), Minneapolis, Minn., June, 1922.

Officers: *Pres.*, Rev. O. H. Sletten, Minneapolis, Minn.; *Sec.*, Rev. P. O. Laurhammer, Fairdale, N. Dak.; *Treas.*, Miss Ragna Sverdrup, Minneapolis, Minn.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. E. E. Gynild, Wilmar, Minn.; *Sec.*, Rev. Johan Mattson, Minneapolis, Minn.; *Treas.*, J. H. Blegen, Augsburg Seminary, Minneapolis, Minn.

BOARD OF HOME MISSIONS. *Pres.*, Rev. Christian Vtrehus; *Sec.*, Rev. H. C. Caspersen, Churches Ferry, N. Dak.; *Treas.*, Rev. Elias Pederson, Fergus Falls, Minn.

Colleges and Seminaries

Name	*Location*	*President*
Augsburg College	Minneapolis, Minn.	George Sverdrup, Jr.
Bethany College	Everett, Wash.	L. B. Saetern.
Oak Grove Seminary	Fargo, N. Dak.	J. Fossum.
Theological Seminary	Minneapolis, Minn.	George Sverdrup, Jr.

Periodicals (weekly)

Folkebladet, Editor, Rev. S. Rislov; *Barncts Ven*, Editor, J. Nydahl; *Lutheran Free Church Messenger*, Editor, Rev. Claus Morgen. All, Minneapolis, Minn.

*EIELSEN SYNOD

Organized 1846.

Officers: *Pres.*, Rev. S. M. Stenby, Clear Lake, Iowa; *Sec.*, Rev. A. L. Wiek, 2726 18th Ave. S., Minneapolis, Minn.; *Treas.*, Leonard Peterson, Centreville, S. Dak.

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BOARD OF HOME MISSIONS. *Pres.*, N. F. Jacobson, Dawson, Minn.; *Sec.*, I. T. Erickson, 4529 Blasedell Ave., Minneapolis, Minn.; *Treas.*, T. P. Thompson, Dawson, Minn.

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BOARD OF PUBLICATION. *Chmn.*, Rev. S. M. Stenby, Clear Lake, Ia.; *Sec.*, Rev. J. O. Blaness, S. Haven, Minn.; *Treas.*, Rev. A. L. Wiek, 2726 18th Ave. S., Minneapolis, Minn.

School

Name	*Location*	*Principal*
Lutheran Bible School	Minneapolis, Minn	A. L. Wiek.

Periodical

Den Kristelige Laegmand (monthly), Minneapolis, Minn., Editor, Rev. A. L. Wiek, 2726 18th Ave. S., Minneapolis, Minn.

*CHURCH OF THE LUTHERAN BRETHREN

Organized 1900.

Officers: *Pres.*, Rev. E. H. Gunhus, 3135 18th Ave. S., Minneapolis, Minn.; *Vice-Pres.*, Rev. E. M. Sletta, Cooperstown, N. Dak.; *Sec.*, Rev. G. Stenoien, Fergus Falls, Minn.; *Treas.*, Otto Reed, 417 E. Hennepin Ave., Minneapolis, Minn.

BOARD OF MISSIONS, HOME AND FOREIGN. Officers same as above.

Theological Seminary

Name	Location	President
Lutheran Bible School	Grand Forks, N. D.	E. M. Broen.

Periodical

Broderbaandet (semi-monthly), Minneapolis, Minn., Editor, E. M. Broen.

*UNITED DANISH EVANGELICAL LUTHERAN CHURCH

Organized 1896.

Last meeting, Blair, Nebr., June, 1921.

Officers: *Pres.*, Rev. M. N. Andreasen, Cedar Falls, Ia.; *Vice-Pres.*, N. C., Carlsen, Royal, Ia.; *Sec.*, Rev. A. W. Lund, Minneapolis, Minn.; *Treas.*, Otto Hansen, Blair, Nebr.

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EDUCATIONAL BOARD. *Pres.*, Rev. H. Bondo, Albert Lea., Minn.

DANISH LUTHERAN PUBLISHING HOUSE, Blair, Nebr. *Mgr.*, Rev. J. C. Pedersen.

Schools

Name	Location	President
Dana College	Blair, Neb.	C. X. Hansen.
Trinity Theological Seminary	Blair, Neb.	P. S. Vig.
Elk Horn Folk High School and College	Elk Horn, Iowa	Kr. Auker.
Brorson Folk High School	Kenmare, N. D.	James Lund.

Periodicals

Luthersk Ugeblad (weekly), Editor, Rev. J. C. Pedersen; *The Little Lutheran* (weekly), Editor, Rev. Ing. M. Anderson; *Bornebladet* (weekly), Editor, Rev. J. C. Carlsen.

*DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA

Organized 1872.

Synod, annual.

Officers: *Pres.*, Rev. N. P. Gravengaard, Grand View College, Des Moines, Iowa.; *Sec.*, Rev. J. C. Aaberg, Dwight, Ill.; *Treas.*, H. P. Rasmussen, 327 S. La Salle St., Chicago, Ill.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. A. Dan, 510 E. 64th St., Chicago, Ill.; *Sec.*, Rev. J. C. Aaberg, Dwight, Ill.

Colleges

Name	Location	President
Ashland College	Grant, Mich.	P. Rasmussen.
Atterdag College	Solvang, Calif.	B. Nordentoft.
Grand View College	Des Moines, Iowa	C. P. Hojberg.
Dannebod College	Tyler, Minn.	T. Knudsen.
Nysted College	Nysted, Neb.	Aage Moller.

Periodicals

Bornevennen, Cedar Falls, Ia., Editor, Rev. M. Holst; *Dannevirke*, Cedar Falls, Ia., Editor, Rev. M. Holst; *Kirkelig Samler*, Askov, Minn., Editor, Rev. Ewald Chrestens; *Ungdom*, Omaha, Nebr., Editor, O. C. Olsen.

*ICELANDIC SYNOD OF NORTH AMERICA

Organized at Mountain, N. Dak., in 1885.

Meets annually; next session at Mountain, N. Dak., June, 1922.

Officers: *Pres.*, Rev. N. S. Thorlaksson, Selkirk, Manitoba, Can.; *Sec.*, Rev. F. Hallgrimsson, Baldur, Manitoba, Can.; *Treas.*, F. Johnson, Winnipeg, Can.

EXECUTIVE BOARD. *Chmn., ex officio,* The President.

School

Name	*Location*	*President*
Jon Bjarnason Academy	Winnipeg, Can	R. Marteinson.

Periodical

Sameiningin (monthly), Winnipeg, Manitoba, Can., Editor, Rev. B. B. Jonsson.

*SUOMI SYNOD

Organized at Calumet, Mich., 1890.

Officers: *Pres.*, Rev. Alvar Rautalahti, 215 Maple St., Ishpeming, Mich.; *Sec.*, V. Knusisto, Box 823, Crystall Falls, Mich.; *Treas.*, Isaac Wargelin, Hancock, Mich.

College

Name	*Location*	*President*
Suomi College	Hancock, Mich	John Wargelin.

Periodicals

(Published by Finnish Lutheran Book Concern, Hancock, Mich.)

Amerikan Suometar (tri-weekly), Editor, Emil Saastamoinen; *Aura* (monthly), farmers' paper; *Lasten Lehti* (monthly), children's paper; *Nuorten Ystava* (monthly), The Young People's Friend, Editor, Rev. E. Maatala; *Paimen Sanomia* (weekly), Editor, Rev. J. Wargelin; *Suomi Opiston Juklajukkaisut* (quarterly).

*FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

Organized at Ironwood, Mich., October, 1900.

Convention, annual; next meeting, New York Mills, Minn., June, 1922.

Officers: *Pres.*, Rev. Arne Wasunta, Ironwood, Mich.; *Vice-Pres.*, Rev. M. Wiskari; *Sec.*, Rev. P. Miettuen, New York Mills, Minn.; *Treas.*, Erick Kangas, Ironwood, Mich.

BOARD OF DIRECTORS. The officers.

JAPAN MISSION COMMITTEE. *Chmn.*, Rev. M. Wiskari, Calumet, Mich.

COMMITTEE OF FINANCIAL AFFAIRS. *Chmn.*, Erick Kangas, Ironwood, Mich.

Theological Seminary

Name	*Location*	*President*
Finnish Evangelical Lutheran Seminary	Ironwood, Mich	K. E. Salonen.

Periodicals

Auttaja (weekly), Ironwood, Mich., Editor, Arne Wasunta; *The Children's Friend* (monthly), Ironwood, Mich., Editor, Mrs. A. Wasunta.

*FINNISH APOSTOLIC CHURCH

Organized 1872.

Convention, annual; next meeting, Hockinson, Wash., June 8, 1922.

Address, Rev. Charles Ojala, Astoria, Ore.

Periodical

Christian Monthly, Astoria, Ore., Editor, Matt Mattson.

SYNODICAL CONFERENCE OF NORTH AMERICA

History

In the early part of the nineteenth century an effort was made by King Frederick William III of Prussia to unite the Lutheran and Reformed Churches. To him it seemed an easy matter to combine "the two slightly divergent confessions," but with the study of the sources of confessional divergence which naturally followed, and particularly in the attempt to furnish a uniform liturgy for both bodies, old convictions were intensified, and lines of demarcation which had been gradually fading out of sight were revived. Many of the Lutherans refused absolutely to recognize the union, formed separate Congregations, and carried on an active controversy against what they believed to be a gross form of ecclesiastical tyranny.

During the following twenty years the situation grew more strained and as Lutheran immigration to the United States began, several of these communities removed to this country. The first company, under the leadership of the Rev. F. C. D. Wyneken, landed in Baltimore in 1838, and settled in Fort Wayne, Ind. A second, under the leadership of the Rev. Martin Stephan, of Dresden, landed at New Orleans in 1839, and soon after established themselves in Missouri. A third, under the leadership of the Rev. J. A. A. Grabau, of Erfurt, settled at or near Buffalo, N. Y., in 1839.

One of the six clergymen who came over with the Missouri colony, the Rev. C. F. W. Walther, proved as effective a leader in the West as Muhlenberg had earlier proved in the East. One of his first steps was the establishment of Concordia Seminary at Altanburg, Mo. In 1844 he began to publish a religious periodical, the *Lutheraner*, which became the exponent of the stricter interpretation of Lutheran doctrine and ritual.

In 1847 12 congregations, 22 ministers and 2 candidates for the ministry united in forming the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Under the constitution adopted, only those ministers whose congregations had entered into membership with the Synod, and the lay delegates representing those congregations, were entitled to suffrage. All the symbolical books were regarded as "the pure and uncorrupted explanation and statement of the Divine Word." All mingling of Churches and faiths was disapproved. Purely Lutheran books were to be used in Churches and schools. A permanent, not a temporary or licensed, ministry was affirmed, and at the same time freedom of the individual Church was recognized, the Synod having no authority over it.

Under the leadership of Walther, the Missouri doctrine gained acceptance, and as one Synod after another was formed on the same general basis, it seemed advantageous to effect some form of union. At the time of the organization of the General Council in 1866, several of these Synods were invited to participate, but those who held the stricter doctrine could not accept the position taken by the new body. The next few years emphasized anew the advantage of union, and in 1872, in Milwaukee, Wis., the Evangelical Lutheran Synodical Conference of America was formed. Representatives of the Synod of Missouri, Ohio, and Other States, the Synod of Ohio, the Synod of Wisconsin, the Synod of Minnesota, the Synod of Illinois, and the Norwegian Synod were present and effected the organization. The Synod of Illinois was later absorbed by the Missouri Synod; the Synod of Ohio and the Norwegian Synod withdrew in 1881, because of doctrinal differences; but other Synods were added, so that at present the Synodical Conference comprises the Synod of Missouri, Ohio and Other States—by far the largest and strongest of the conference—the Synods of Wisconsin, Minnesota, Michigan, and Nebraska; and a new organization, the Slovak Synod of Pennsylvania, which has been recently admitted. Each one of these Synods conducts its own Synodical and Church work independently of the others. Their basis of union is not so much a matter of a common ecclesiastical organization as of a common Church life, and particularly of doctrinal purity.

Doctrine

In doctrine the Conference recognizes but one standard, to which there must be absolute accord, namely, the Holy Scriptures as interpreted by the Formula of Concord of 1580, including a text and commentary upon the three ecumenical creeds—the Apostles', the Nicene and the Athanasian—and upon the five Lutheran Confessions—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, and the Larger and Smaller Catechisms. This unwavering confessionalism is the most treasured possession of the Conference, and to its faithful adherence to this policy it attributes its remarkable growth.

Polity

In polity the Synodical Conference is pronouncedly Congregational; the central representative body not being intended primarily for purposes of government. It concerns itself distinctively with the establishment and maintenance of colleges, normal schools, and charitable institutions and with the administration of missions. Its foremost duty is, however, the preservation of the Word of God in its purity.

ORGANIZATION

Includes the four synods mentioned below.

Synodical Conference, biennial; last session, August, 1920.

Officers: *Pres.*, Rev. C. Gausewitz, 620 Broadway, Milwaukee, Wis.; *Vice-Pres.*, Prof. L. Fuerbringer, Concordia Seminary, St. Louis, Mo.; *Sec.*, Rev. H. M. Zorn, S. Euclid, Ohio; *Treas.*, Albert Gruett, Merrill, Wis.

BOARD OF COLORED MISSIONS, St. Louis, Mo. *Pres.*, Rev. C. F. Drewes, 3723 Vista Place, Pine Lawn Station, St. Louis, Mo.; *Treas.*, Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo. This is the only general board under the direction of the synodical conference.

Periodicals

Lutheraner (bi-weekly), St. Louis, Mo.; *Lehre u. Wehre* monthly), St. Louis, Mo.; *Magazin fur Evangelical Lutheran Homiletik* (monthly), St. Louis, Mo.; *Theological Monthly*, St. Louis, Mo.; *Lutheran Witness* (bi-weekly), St. Louis, Mo.; *Southern Lutheran*, Publisher, J. H. Schoenhardt, 124 S. Jefferson Davis Parkway, New Orleans, La.; *Ev. Luth. Gemeinde-Blatt* (bi-weekly), Milwaukee, Wis., Editor, Rev. H. Bergmann; *Northwestern Lutheran* (bi-weekly), Editor, Rev. J. Jenny, Milwaukee, Wis.; *Theologische Quartalschrift* (quarterly), Milwaukee, Wis.; *Ev. Luth. Schulblatt* (monthly), St. Louis, Mo.; *Die Missionstaube* (monthly), St. Louis, Mo.; *The Lutheran Pioneer* (monthly), St. Louis, Mo.; *The Deaf Lutheran*, (monthly), St. Paul, Minn., Editor, Rev. J. L. Salvner; *Svedok* (bi-weekly), Akron, Ohio; *Die Ev. Luth. Freikirche* (bi-weekly), Saxony, Germany; *The Australian Lutheran* (bi-weekly).

MISSOURI SYNOD

Organized 1847.

Officers: *Pres.*, Rev., F. Pfotenhauer; Sec., R. D. Biedermann; *Treas.*, E. Seuel, St. Louis, Mo.

HOME MISSIONS IN FOREIGN COUNTRIES. Rev. Karl Schmidt, 2123 Fremont St., Chicago, Ill.

HOME MISSIONS IN NORTH AMERICA. Rev. C. F. Dietz, 1122 Garfield Ave., Milwaukee, Wis.

FOREIGN MISSIONS. *Supt.*, Rev. R. Kretzchmar, 2243 S. Jefferson Ave., St. Louis, Mo.

DEAF-MUTE MISSIONS. Rev. H. A. Kuntz, St. Paul, Minn.

MISSIONS TO PEOPLE OF FOREIGN TONGUES IN AMERICA. Rev. J. D. Matthius, 510 E. Ohio St., Indianapolis, Ind.

JEWISH MISSIONS. Rev. H. C. Steup, 229 E. 124th St., New York City.

INDIAN MISSIONS. Rev. H. Maack, Jr., Clintonville, Wis.

IMMIGRANT MISSIONS. Rev. A. Beyer, 197 Maujer St., Brooklyn, N. Y.

RELIEF OF INVALID PROFESSORS, PASTORS, TEACHERS, AND THEIR INDIGENT WIDOWS AND ORPHANS. Rev. F. G. Kuehnert, Crystal Lake, Ill.

CHURCH EXTENSION BOARD. Rev. F. W. Weidmann, 812 La Fayette Ave., St. Louis, Mo.

Colleges and Theological Seminaries

Name	*Location*	*President*
Bethany Ladies College	Mankato, Minn.	
California Concordia College	East Oakland, Calif.	Th. Brohm, Jr.
Concordia College	Bronxville, N. Y.	G. A. Romoser.
Concordia College	Conover. N. C.	A. Haentzschel.
Concordia College	Fort Wayne, Ind.	M. Luecke.
Concordia College	Milwaukee, Wis.	M. J. F. Albrecht.
Concordia College	Portland, Ore.	F. Sylwester.
Concordia College	Porto Alegre, Brazil	J. Kunstmann.
Concordia College	St. Paul, Minn.	Th. Guenger.
Concordia Teachers' College	River Forest, Ill.	W. C. Kohn.
St. John's Lutheran College	Winfield, Kans.	A. W. Meyer.
St. Paul's College	Concordia, Mo.	J. H. C. Kaeppel.
Lutheran Seminary (Normal)	Seward, Neb.	F. W. C. Jesse.
Walther College	St. Louis, Mo.	E. Harms.
Concordia Theological Seminary	St. Louis, Mo.	F. Pieper.
Concordia Theological Seminary	Springfield, Ill.	L. Wessel.

JOINT WISCONSIN SYNOD

Organized 1850.

Next convention, August, 1922.

Officers: *Pres.*, Rev. G. E. Bergemann, Fond du lac, Wis.; *Sec.*, Rev. G. Hinnenthal, R. 1, Goodhue, Minn.; *Treas.*, W. H. Graebner, 356 11th Ave., Milwaukee, Wis.

JOINT MISSION BOARD. *Chmn.*, Rev. J. Gauss; *Sec.*, Rev. J. W. F. Pieper, 519 Pine St., Stillwater, Minn.; *Treas.*, Rev. F. Schrœder.

EXECUTIVE COMMITTEE FOR INDIAN MISSION. *Chairman*, Rev. J. Gauss; *Sec.*, Rev. J. W. F. Pieper, 519 Pine St., Stillwater, Minn.; *Treas.*, Rev. F. Schrœder.

EXECUTIVE COMMITTEE FOR HOME MISSION. (Officers not yet elected.)

BOARD OF RELIEF FOR INVALID PASTORS, PROFESSORS, TEACHERS, AND THEIR INDIGIENT WIDOWS AND ORPHANS. Address Rev. H. Bergmann, 921 Greenfield Ave., Milwaukee, Wis.

Colleges and Theological Seminaries

Name	*Location*	*President*
Theological Seminary	Wauwatosa, Wis.	J. Schaller.
Teachers' Seminary and Dr. Martin Luther College	New Ulm, Minn.	J. Meyer.
Northwestern College	Watertown, Wis.	A. F. Ernst.
Michigan Lutheran Seminary	Saginaw, Mich.	O. J. R. Hoenecke.

SLOVAK EVANGELICAL LUTHERAN SYNOD

Organized 1902.

Officers: *Pres.*, Rev. Jan Pelikan, Pleasant City, Ohio; *Vice-Pres.*, Rev. Jos Kucharik, 130 Middlebury Ave., Akron, Ohio; *Sec.*, Rev. J. Vojtko, 419 Ontario St. S. E., Minneapolis, Minn.; *Treas.*, George S. Kovac, Box 290, Raritan, N. J.

BOARD OF HOME MISSIONS. Rev. D. Bella, Delevan Ave., Port Chester, N. J.; Rev. T. Bakalyar, 2826 W. Fulton St., Chicago, Ill.; Rev. J. Vojtko, 419 Ontario St., S. E., Minneapolis, Minn.

NEGRO MISSION

Organized 1877.

NORWEGIAN SYNOD OF THE EVANGELICAL LUTHERAN CHURCH

Organized 1919.

Officers: *Pres.*, Rev. B. Harstad, Parkland, Wash.; *Sec.*, Rev. L. P. Jensen, Marshfield, Ore.; *Treas.*, Rev. A. J. Torgerson, Northwood, Ia.

Periodical

Evang. Luth. Tidende (weekly), Chicago, Editors, Rev. G. A. Gullixson, J. A. Moldstad, G. R. Preus.

INDEPENDENT CONGREGATIONS

(Not Affiliated With Any Synod)

Besides the Congregations in the Synods, there are a number of independent Lutheran Congregations which do not belong to any Synod. In most cases the reason is not doctrinal, but simply a love of independence. Not infrequently the pastor of an independent church is himself a member of some Synod.

The Lutheran Church Year Book for 1921 gives 54 Independent Congregations served by 42 pastors, with a confirmed membership of 7,495.

MENNONITE BODIES

History

The origin of the denomination classed under the head of Mennonite bodies is traced by them to an early period in the history of the Christian Church. They represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship and faith of the Apostolic Age. The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Doopsgezinde" or "Dooper," the Dutch equivalent for the English "Baptist." Early in the seventeenth century the first representatives of the Mennonites came to America seeking freedom from persecution. William Penn offered homes to the Mennonites, and through help from the Society of Friends in England large numbers from Holland, Switzerland and Germany were enabled to come to America. Individual families settled in New York and New Jersey as early as 1640, but the first Mennonite colony was formed at Germantown, Pa., in 1683. As these early settlers came in contact with the Indians, they often found that their non-resistant principles served as a better protection than rifles.

There are sixteen different Mennonite bodies, namely, Mennonite Church, Hutterian Brethren, Conservative Amish Mennonite Church, Old Order Amish Mennonite Church, Church of God in Christ (Mennonite), Old Order Mennonite Church (Wisler), Reformed Mennonite Church, General Conference of Mennonites of North America, Defenseless Mennonites, Mennonite Brethren in Christ, Mennonite Brethren Church of North America, Krimmer Brueder-Gemeinde, Kleine Gemeinde, Central Conference of Mennonites, Conference of the Defenseless Mennonites of North America, Stauffer Mennonites.

The Mennonite Church, with a membership of approximately thirty-five thousand, and the General Conference of Mennonites of North America, with a membership of approximately fifteen thousand, are the chief bodies, others varying in membership from 171 to 5,000. All have practically the same doctrine and polity.

Doctrine

At a general conference of the Mennonites in the Netherlands and Germany held in Dort, Holland, in 1632, a compilation of the previous confessions of faith was made and called "A Declaration of the Chief Articles of Our Common Christian Faith." This confession, containing 18 articles, is accepted by the great majority of the Mennonite churches today. In addition to doctrines common to Christianity, some of the distinctive beliefs are that the washing of the saints' feet is an ordinance instituted, and its perpetual observance

commanded, by Christ; the state of matrimony is honorable between those spiritually kindred, and such alone can marry "in the Lord"; the civil government is a part of God's ministry, and members are not permitted to despise, blaspheme or resist the government, but must be subject to it in all things and obedient to all its commands that do not militate against the will and law of God, and should pray earnestly for the government and its welfare, and in behalf of their country; Christ has forbidden His followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment; love for enemies can not be shown by acts of hatred and revenge, but by deeds of love and good will; the use of all oaths is forbidden, as contrary to God's will, though simple affirmation is allowed. In nearly all the Mennonite bodies, baptism is by pouring.

Polity

With two exceptions the form of church government in the different bodies of the Mennonites is the same. The local church is autonomous, deciding all matters affecting itself. District or state conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of state or district conferences are presented to the individual congregations for ratification. The divinely appointed offices of the Church of Christ are held to be those of Bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). The ministers are generally self-supporting, sharing the farm life of most of the Mennonite communities.

MENNONITE CHURCH

General Conference, biennial; next session, 1923.

Officers: *Mod.*, S. C. Yoder, Kalona, Ia.; *Sec.*, J. S. Hartzler, Goshen, Ind.

BOARD OF MISSIONS AND CHARITIES. *Pres.*, D. D. Miller, Middlebury, Ind.; *Sec.*, S. C. Yoder, Kalona, Iowa; *Treas.*, V. E. Reiff, Elkhart, Ind.

BOARD OF EDUCATION. *Pres.*, Sanford C. Yoder, Kalona, Ia.; *Sec.*, A. E. Kreider, Sterling, Ill.; *Treas.*, S. R. Good, Sterling, Ill.

PUBLICATION BOARD, Scottdale, Pa. *Pres.*, J. S. Shoemaker, Dakota, Ill.; *Sec.*, S. H. Miller, Shanesville, Ohio; *Treas.*, Sylvanus Yoder, Middlebury, Ind.

SUNDAY SCHOOL COMMITTEE. *Chmn.*, Vernon J. Smucker, Scottdale, Pa.; *Sec.*, I. W. Royer, Orrville, Ohio.

Colleges

Name	*Location*	*President*
Goshen College	Goshen, Ind.	I. R. Detweiler, Acting President.
Hesston College and Bible School	Hesston, Kans.	D. H. Bender.

Periodicals

Gospel Herald (official) (weekly), *Christian Monitor* (monthly *Youth's Christian Companion* (weekly), *Words of Cheer* (weekl *Beams of Light* (weekly), *Mennonitische Rundschau* (weekly), *Chri liche Jugenfreund* (weekly). All, Scottdale, Pa.

HUTTERIAN BRETHREN

A communistic brotherhood of the followers of Jacob Hu

Address Elias Walter, MacLeod, Alberta, Can.

AMISH MENNONITE CHURCH (Conservative)

Annual conference.

Officers: *Mod.*, Gideon A. Yoder, Wellman, Iowa; *Sec.*, Jonas B. Miller, Grantsville, Md.

Periodical

Herold der Wahrheit (semi-monthly), Editors, S. D. Guengerich, Wellman, Ia., J. B. Miller, Grantsville, Md.

OLD ORDER AMISH MENNONITE CHURCH

No annual conference, general officers, church buildings, schools, or publications. The older forms of worship, usually in German, are strictly adhered to.

CHURCH OF GOD IN CHRIST (Mennonite)

Address Rev. D. H. Dyck, Hillsboro, Kans.

Periodical

Messenger of Truth, Editor, F. C. Fricke, Ithaca, Mich.

OLD ORDER MENNONITES (Wisler)

A conservative body, using generally the German. They have no general conference, schools, or organizations.

Address Frank W. Hurst, East Earl, Pa.

REFORMED MENNONITE CHURCH

Conference meets on occasion as needed.

Bishops

Jacob S. Lehman, Chambersburg, Pa.
John I. Miller, Camp Hill, Pa.
Elias H. Hershey, Lancaster, Pa.
John Kohr, Lancaster, Pa.
David P. Basinger, Bluffton, Ohio.
John S. Snearly, Williamsville, N. Y.
Wilmer E. Steele, Humberstone, Ont., Can.

GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA

General Conference, triennial; next session, Marion, or Freeman, South Dakota, fall of 1923.

Five district conferences in United States and one in Canada.

Officers: *Pres.*, Rev. H. J. Krehbiel, Reedley, Calif.; *Vice-Pres.*, Rev. P. P. Wedel, Moundridge, Kans.; *Sec.*, Dr. J. R. Thierstein, Newton, Kans.; *Treas.*, F. C. Claassen, Newton, Kans.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. J. W. Kliewer, Newton, Kans.; *Vice-Chmn.*, Rev. H. D. Penner, Beatrice, Nebr.; *Sec.*, Rev. P. H. Richert, Goessel, Kans.; *Treas.*, Rev. Gustav Harder, Whitewater, Kans.

BOARD OF HOME MISSIONS. *Pres.*, Rev. W. S. Gottshall, Bluffton, Ohio; *Sec.*, Rev. David Toews, Rosthern, Saskatchewan; *Treas.*, J. E. Amstutz, Trenton, Ohio.

BOARD OF PUBLICATION. *Pres.*, Rev. N. B. Grubb, Philadelphia, Pa.; *Sec.*, Rev. W. J. Ewert, Hillsboro, Kans.; *Bus. Mgr.*, J. F. Lehman, Berne, Ind.

BOARD OF EDUCATION. Pres., Dr. S. K. Mosiman, Bluffton, Ohio; *Sec.*, Rev. J. H. Langenwalter, Newton, Kans.; *Treas.*, D. H. Rickert, Newton, Kans.

EMERGENCY RELIEF COMMITTEE. *Pres.*, Rev. John Lichti, Medford, Okla.; *Sec.*, Rev. John C. Mueller, Freeman, S. Dak.; *Treas.*, Mr. C. F. Claassen, Newton, Kans.

EXECUTIVE COMMITTEE. *Pres.*, Rev. H. J. Krehbiel, Reedley, Calif.; *Sec.*, Dr. J. R. Thierstein, Newton, Kans.; *Vice-Pres.*, Rev. P. P. Wedel, Newton, Kans.; *Treas.*, Mr. C. F. Claassen, Newton, Kans.; Rev. J. W. Kliewer, Newton, Kans.; Dr. S. K. Mosiman, Bluffton, Ohio; Rev. W. S. Gottshall, Bluffton, Ohio; Rev. N. B. Grubb, Philadelphia, Pa.; Rev. John Lichti, Medford, Okla.; Rev. G. N. Harms, Whitewater, Kans.

STATISTICIAN, Rev. Franz Albrecht, Beatrice, Nebr.

Colleges and Theological Seminary

Name	*Location*	*President*
Bethel Colege	Newton, Kans.	J. W. Kliewer
Bluffton College and Mennonite Theological Seminary	Bluffton, Ohio	S. K. Mosiman

Periodicals

Mennonite (weekly), Berne, Ind., Editor, Rev. S. M. Grubb; *Christlicher Bundesbote* (weekly), Berne, Ind., Editor, Rev. C. [illegible]. Van der Smissen.

DEFENSELESS MENNONITES

Annual conference, meeting in September.

Sec. of Conference, E. E. Rupp, Archbald, Ohio.

Address the City Missionary, J. K. Gerig, 248 Root St., Chicago, Ill.

College and Theological Seminary

Name	*Location*	*President*
Bluffton College and Theological Seminary	Bluffton, Ohio	S. K. Mosiman

MENNONITE BRETHREN IN CHRIST

General Conference; meets at Brown City, Michigan, Oct., 1924.

Five district conferences in United States and two in Canada.

Officers of the Gen. Conf.: *Pres.*, Rev. A. B. Yoder, 727 Wolf Ave., Elkhart, Ind.; *Sec.*, Rev. J. A. Huffman, Bluffton, Ohio; *Editor of Sunday School Literature,* Rev. J. A. Huffman, Bluffton, Ohio.

EXECUTIVE BOARD. *Pres.*, Rev. S. Gondie; *Sec.*, Rev. I. Pike, Bethesda, Ont.

PUBLICATION HEADQUARTERS: Gospel Banner Office, New Carlisle, Ohio, and the Bethel Publishing Co., New Carlisle, Ohio.

Periodical

Gospel Banner, New Carlisle, Ohio, Editor, J. A. Huffman.

MENNONITE BRETHREN CHURCH OF NORTH AMERICA

Meets triennially; next meeting, Reedley, Cal., Nov. 20-24, 1921.

Three district conferences in United States and one in Canada.

Officers: *Mod.*, Rev. H. W. Lorenz, Hillsboro, Kans.; *Clerk*, Rev. J. F. Duerksen, Corn, Okla.

BOARD OF FOREIGN MISSIONS. *Chmn.*, Rev. H. W. Lorenz; *Sec.*, Rev. N. N. Hiebert, Mountain Lake, Minn.; *Treas.*, J. W. Wiens, Hillsboro, Kans.

GENERAL SECRETARY OF HOME MISSIONS, Rev. W. J. Bestvater, 533 Magnus Ave., Winnipeg, Man., Can.

School

Name	*Location*	*President*
Tabor College	Hillsboro, Kans.	

Periodical

Zion's Bote, Hillsboro, Kans., Editor, J. D. Fast.

KRIMMER MENNONITE BRETHREN CHURCH

Annual conference.

Officers: *Mod.*, D. E. Harder, Hillsboro, Kans.; *Sec.*, D. J. Mendel, Freeman, S. Dak.; *Treas.*, J. J. Glanzer, Bridgewater, S. Dak.

COMMITTEE FOR FOREIGN MISSIONS. *Pres.*, J. M. Tschetter, Carpenter, S. Dak.; *Sec.*, D. M. Hofer, 2812 Lincoln Ave., Chicago, Ill.

COMMITTEE FOR HOME MISSIONS. *Chmn.*, D. E. Harder; *Sec.*, J. M. Tschetter, Carpenter, S. Dak.

COMMITTEE FOR PUBLICATION. *Chmn.*, D. M. Hofer; *Sec.*, A. J. Neufeld, Inman, Kans.

College

Name	*Location*	*President*
Tabor College	Hillsboro, Kans.	H. W. Lorenz.

Academy

Zoar Academy	Inman, Kans.	C. Thiessen.

Periodical

Der Wahrheitsfreund (weekly), Editor, D. M. Hofer, 2812 Lincoln Ave., Chicago, Ill.

KLEINE GEMEINDE

Address Abraham I. Friesen, Meade, Kans.

CENTRAL CONFERENCE OF MENNONITES

Conference, annual; meets in September.

Officers: *Mod.*, Rev. Allan H. Miller, Pekin, Ill.; *Sec.*, M. P. Lantz, Carlock, Ill.

MISSION BOARD. *Pres.*, Rev. Allan H. Miller, Pekin, Ill.; *Sec.*, George I. Gundy, Washington, Ill.

JOINT BOARD OF FOREIGN MISSIONS. *Pres.*, Val Strubhar, Washington, Ill.; *Vice-Pres.*, C. R. Egle; *Sec.*, Rev. Emanuel Troyer, Normal, Ill.; *Cor. Sec. and Treas.*, D. N. Claudon, Meadows, Ill.

College and Theological Seminary

Name	*Location*	*President*
Bluffton College	Bluffton, Ohio	E. K. Mosiman.
Witmarsum Seminary	Bluffton, Ohio	J. E. Hartzler.

Periodical

The Christian Evangel, Danvers, Ill., Editor, Rev. L. B. Haigh.

CONFERENCE OF DEFENSELESS MENNONITES OF NORTH AMERICA

(Formerly Minnesota and Nebraska Mennonite Conference.)

Annual conference.

Address the City Missionary, A. F. Wiens, 4215 Rockwell St., Chicago, Ill.

STAUFFER MENNONITES

Address Michael A. Weaver, New Holland, Pa.

METHODISTS

GENERAL STATEMENT

History

The Methodist Churches generally trace a common origin to a movement started in Oxford University in 1729 when John and Charles Wesley, George Whitefield, and others began to meet for religious exercises. The little company was derisively called "The Holy Club," "Bible Bigots," "Methodists," etc. The movement soon became widely known as the "Methodist Movement," and took more definite shape in 1739 "when," as Mr. Wesley himself describes it, "eight or ten persons came to him in London and desired that he should spend time with them in prayer and advise them how to flee from the wrath to come."

As converts were received they were organized into societies for worship, and as the work expanded class meetings were formed for the religious care and training of members. The circuit system was established by which several congregations were grouped under the care of one lay preacher. The itinerancy came into existence as the lay preachers were transferred from one appointment to an-

other for greater efficiency, and finally in 1744 the Annual Conference was instituted.

The beginnings of Methodism in America were in the state of Georgia, in 1735, when upon the invitation of General Oglethorpe, John and Charles Wesley were invited to come as spiritual advisers to his colony. Both accepted the invitation and John Wesley remained until 1738.

In 1760, Philip Embury, a Wesleyan local preacher from Ireland, landed in New York and six years later gathered for regular worship a company of Methodists who, in 1768, erected and dedicated a chapel, since known as the "John Street Church."

Robert Strawbridge, also an Irish Wesleyan preacher, assembled a small company of Methodists in Frederick County, Md. Subsequently itinerant preachers were sent over by John Wesley, among them Thomas Rankin and Francis Asbury, and in 1773 the first annual Conference in America was held in the city of Philadelphia.

American Methodism was set apart independently at what is known as the "Christmas Conference," in Baltimore, Maryland, December 24, 1784. In authorizing this organization, Mr. Wesley appointed Dr. Coke and Mr. Asbury as joint superintendents in North America, and stated that as "our American brethren are now totally disentangled both from the state and the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church." The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops.

Doctrine

In theology the Methodist Churches are Arminian and their doctrines are set forth in the articles of Religion formulated largely from the thirty-nine articles of the Church of England, Wesley's published sermons and his Notes on the New Testament. These emphasize belief in the Trinity, the fall of man, his need of repentance, freedom of the will, sanctification, future rewards and punishments, and a sufficiency of the Scriptures for salvation.

Two sacrements are recognized—Baptism and the Lord's Supper. Baptism is administered both to infants and adults. As to mode, sprinkling is preferred, though in the case of adults choice of sprinkling, pouring or immersion is given.

Polity

The form of church government, while following the general rules laid down by Wesley, is somewhat different in England and in America. In England the conference remains supreme and the superintendency is not emphasized; in America the leading Methodist bodies are Episcopal in their form of government. This Episcopal form of government, while not corresponding exactly to that of the Episcopacy of the Church of England, is a decided factor in church life. The Wesleyan Methodist connection in England and the Episcopal Methodisms in the United States are the strongest representatives of the Methodist movement initiated in Oxford nearly two centuries ago.

As originally organized in America, Methodism was Episcopal in its form of government and recognized two orders in the ministry—Deacons and Elders. It was divided first into annual conferences and later a system of church, quarterly, district and annual conferences was developed, with the general conference meeting quadrennially, since 1812, as a delegated body having the law-making power under certain restrictive rules. Administration was practically in the hands of the clergy and there was at first no lay rep-

resentatives either in the Annual or General Conferences. Through protests and dissatisfaction, various modifications were made from time to time and organizations independently set up with a modified form of Government varying from non-Episcopal, but retaining all other features common to Methodist government, to a distinct form of congregationalism.

ECUMENCIAL METHODIST CONFERENCE

Decennial; last session, London, England, 1921.

Ecumenical Methodist Commission represents the conference ad interim.

Eastern Section: *Sec.*, Rev. J. E. Wakerly, Central Bldg., Westminster, London, S. W. Includes Methodist bodies in Great Britain, Europe, and Australasia.

Western Section: *Pres.*, Bishop J. W. Hamilton; *Sec.*, Rev. H. K. Carroll, Plainfield, N. J. Includes Methodist bodies in the United States and Canada.

METHODIST EPISCOPAL CHURCH

General Conference, quadrennial.

Annual Conferences and Missions at home and abroad, 159.

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BOOK EDITOR, David G. Downey, 150 Fifth Ave., New York City, and 420 Plum St., Cincinnati, Ohio.

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Swedish Theological Seminary	Evanston, Ill	Rev. F. A. Lundberg, Dean.
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Morgan College	Baltimore, Md	J. O. Spencer, President.
New Orleans College	New Orleans, La	Charles M. Melden, President.
Philander Smith College	Little Rock, Ark	James M. Cox, President.
Rust College	Holly Springs, Miss.	M. S. Davage, President.
Walden University	Nashville, Tenn	J. H. Lovell, President.
Wiley College	Marshall, Tex	M. W. Dogan, President.

Professional Schools

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Meharry Medical Colege	Nashville, Tenn	John J. Mullowney, President.

Official Periodicals

Methodist Review (bi-monthly), 150 Fifth Avenue, New York City, Editor, George Elliott.

English (Weekly)

California Christian Advocate, 7 City Hall Avenue, San Francisco, Calif., Editor, F. M. Larkin; *Central Christian Advocate*, 1121 McGee St., Kansas City, Mo., Editor, C. B. Spencer, *Christian Advocate*, 150 Fifth Avenue, New York City, Editor, James R. Joy; *Epworth Herald*, 740 Rush Street, Chicago, Ill., Editor, Dan B. Brummitt; *Methodist Advocate-Journal*, Athens, Tenn., Editor, J. M. Melear; *Northwestern Christian Advocate*, 740 Rush Street, Chicago, Ill., Editor, E. Robb Zaring; *Pacific Christian Advocate*, 304-313 Artisans Bldg., Portland, Ore., Editor, Edward Laird Mills; *Pittsburgh Christian Advocate*, 524 Penn Avene, Pittsburgh, Pa., Editor, J. J. Wallace; *Southwestern Christian Advocate*, 631 Baronne St., New Orleans, La., Editor, Lucius H. King; *Western Christian Advocate*, 420 Plum St., Cincinnati, Ohio, Editor, Ernest C. Waring.

German

Der Christliche Apologete (weekly), *Hans und Herd* (monthly), Editor, Rev. A. J. Bucher, 420 Plum St., Cincinnati, Ohio.

Doctrine

The Methodist Episcopal Church, through various evolutions, retains the original forms of doctrine set forth in the articles of religion—Wesley's sermons and notes on the New Testament.

Polity

The constitution of the Methodist Episcopal Church, as adopted by the General Conference in 1900 and approved by the Annual Conferences, has three divisions—articles of religion, general rules and articles of organization and government. The articles of Religion are those drawn up by John Wesley based upon the thirty-nine articles of the Church of England, with the exception of the twenty-third which has reference to allegiance to the Government of the United States. The general rules deal specifically with the conduct of the church members and the duties of certain church officers, particularly the class leaders. The articles of organization and government lay down the general principles of the organization and conduct of churches and Conferences. The general form of Church government may be described as connectional. The ecclesiastical organization includes the local church, the ministry and a system of conferences.

The system of conferences includes quarterly, district, mission, annual and general conferences.

The quarterly conference is identical in membership with the official board in each pastoral charge, and is the highest authority in the station or circuit for the purpose of local administration.

The district conference, while not an integral part of the Conference system, is made up of the traveling and local preachers of a district, the district stewards and other representatives. It meets once or twice a year under the presidency of a bishop or district superintendent and its duties are nearly identical with those of the quarterly conference.

The annual conference is an administrative and not a legislative body. Its membership is confined to traveling ministers. It receives reports from pastors, district superintendents and statisticians. The Bishop ordains candidates for deacon's or elder's orders, and appoints ministers to their charges; ministerial delegates are elected to the General Conference and questions of discipline are decided. A lay electoral conference, composed of one lay delegate from each pastoral charge within its bounds, meets in connection with the annual conference, just preceding the General Conference, in order to elect lay delegates to that conference.

The General Conference is the highest body in the church and is the general legislative and judicial body, first held in 1784, it was established as a delegated body in 1812. It convenes quadrennially and is composed of ministerial and lay delegates in equal numbers. The General Conference and the Annual Conference are incorporated with boards of trustees.

The ministry of the Methodist Episcopal Church includes two orders, deacons and elders. Deacons have authority to solemnize matrimony, administer Baptism and assist in the administration of the Lord's Supper. Elders have in addition to these powers the power to consecrate the elements of the Lord's Supper and are eligible to appointment as district superintendents or election to any of the offices of the Church or to the Episcopacy. Originally, pastors, or

itinerants, as they were termed, moved every six months, then every year. In 1804 the maximum length of pastorate was fixed at two years; in 1864 at three; 1888 at five, and in 1900 the time limit was removed entirely.

METHODIST EPISCOPAL CHURCH, SOUTH

General Conference, quadrennial; last session May 2, 1918. Thirty-eight Annual Conferences.

Bishops

William N. Ainsworth, Macon, Ga.
James Atkins, Waynesville, N. C.
Warren Akin Candler, Atlanta, Ga.
James Cannon, Jr., Birmingham, Ala.
Urban V. W. Darlington, Huntington, W. Va.
Collins Denny, Richmond, Va.
Horace M. Du Bose, Berkeley, Calif.
Eugene Russell Hendrix, Kansas City, Mo.
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William F. McMurry, Louisville, Ky.
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Emory University	Atlanta, Ga.	Bishop W. A. Candler.
Southern Methodist University	Dallas, Tex.	H. A. Boaz.

Colleges

Name	*Location*	*President or Dean*
Central College	Fayette, Mo.	P. H. Linn.
Hendrix College	Conway, Ark.	J. H. Reynolds.
Kentucky Wesleyan	Winchester, Ky.	W. B. Campbell.
Millsaps College	Jackson, Miss.	A. F. Watkins.
Randolph-Macon College	Ashland, Va.	R. E. Blackwell.
Southwestern University	Georgetown, Tex.	C. M. Bishop.
Trinity College	Durham, N. C.	W. P. Few.
Wofford College	Spartanburg, S. C.	H. N. Snyder.
Athens College	Athens, Ala.	B. B. Glasgow.
Columbia College	Columbia, S. C.	J. C. Guilds.
Greensboro College for Women	Greensboro, N. C.	S. B. Turrentine.
Lander College	Greenwood, S. C.	John O. Willson.
Randolph-Macon Woman's College	Lynchburg, Va.	D. R. Anderson.
Texas Woman's College	Fort Worth, Tex.	H. E. Stout.
Wesleyan College	Macon, Ga.	W. F. Quillian.
Woman's College of Alabama	Montgomery, Ala.	M. W. Swartz.
Birmingham-Southern College	Birmingham, Ala.	Guy E. Snavely.
Emory and Henry College	Emory, Va.	J. Stuart French.
Galloway College	Searcy, Ark.	J. M. Williams.
Grenada College	Grenada, Miss.	J. R. Countiss.
Henderson-Brown College	Arkadelphia, Ark.	J. M. Workman.
Lagrange College	Lagrange, Ga.	W. E. Thompson.
Martha Washington College	Abingdon, Va.	J. Stuart French.
Southern College	Lakeland, Fla.	R. H. Alderman.
Whitworth College	Brookhaven, Miss.	I. W. Cooper.
Carolina College	Maxton, N. C.	R. B. John.
Port Gibson College	Port Gibson, Miss.	Rolfe Hunt.
Centenary College of Louisiana	Shreveport, La.	George S. Sexton.

Junior Colleges

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Andrew College	Cuthbert, Ga.	F. G. Branch.
Blackstone College for Girls	Blackstone, Va.	W. A. Christian.
Centenary College (Conservatory)	Cleveland, Tenn.	J. W. Malone.
Central College for Women	Lexington, Mo.	Z. M. Williams.
Clarendon College	Clarendon, Tex.	George S. Slover.
Davenport College	Lenoir, N. C.	James B. Craven.
Hiwassee College	Madisonville, Tenn.	James E. Lowry.
Howard-Payne College	Fayette, Mo.	W. L. Halberstadt.
Kidd-Key College	Sherman, Tex.	Edwin Kidd.
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Mansfield College	Mansfield, La.	R. E. Bobbitt.
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Marvin College	Fredericktown, Mo.	B. W. Loomis.
Meridian College	Meridian, Tex.	J. H. Bowman.
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Rutherford College	Rutherford College, N. C.	M. T. Hinshaw.
Sparks College	Sparks, Ga.	Leland Moore.
South Georgia College	McRae, Ga.	J. D. Smith.
Weaver College	Weaverville, N. C.	A. M. Norton.
Wesley College	Greenville, Tex.	G. F. Winfield.
Westmoreland College	San Antonio, Tex.	Felix R. Hill, Jr.
Woman's College	Jackson, Tenn.	J. W. Blackard.
Young L. G. Harris College	Young Harris, Ga.	J. L. Hall.

Bible and Missionary Training School

Scarritt Bible and Training School	Kansas City, Mo.	

Academies

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Carlisle School	Bamberg, S. C.	W. C. Duncan.
Cherokee Junior College	Cherokee, Tex.	Charles Nixon.
Columbia Junior College	Milton, Oreg.	H. S. Shangle.
Downing Industrial School	Brewton, Ala.	J. M. Shofner.
Emory University School	Oxford, Ga.	J. A. Sharp.
Holding Institute	Laredo, Tex.	J. M. Skinner.
Morton-Elliott College	Elkton, Ky.	Richard A. Foster.

Name	*Location*	*President or Dean*
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Marvin University School	Clinton, Ky.	W. M. Cooper.
McFerrin School	Martin, Tenn.	G. L. Morelock.
McTyeire School	McKenzie, Tenn.	James A. Robins.
Mississippi Conf. Training School	Montrose, Miss.	E. L. Alford.
Randolph-Macon Academy	Bedford City, Va.	E. Sumter Smith.
Randolph-Macon Academy	Front Royal, Va.	Charles L. Melton.
Randolph-Macon Institute	Danville, Va.	Charles G. Evans.
Seashore Camp Ground School	Biloxi, Miss.	H. W. Van Hook.
Sloan-Hendrix Academy	Imboden, Ark.	J. C. Eaton.
Sue Bennett Memorial School	London, Ky.	A. W. Mohn.
Thomas Industrial Institute	DeFuniak Springs, Fla.	C. H. Motley.
Trinity Park School	Durham, N. C.	F. S. Aldridge.
Weatherford College Training School	Weatherford, Tex.	F. G. Rand.
Wofford College Fitting School	Spartanburg, S. C.	W. C. Herbert.

Mission Schools

Ferrum Training School	Ferrum, Va.	B. M. Beckham.
Flat Rock High School	Flat Rock, Ala.	G. W. Floyd.
Horry Industrial School	Aynor, S. C.	S. C. Morris.
Jefferson School	Jefferson, N. C.	W. L. Scott.
Scarritt-Morrisville College	Morrisville, Mo.	J. J. Copeland.
Textile Industrial Institute	Spartanburg, S. C.	D. E. Camak.
Vashti Industrial Institute	Thomasville, Ga.	Charlotte Dye.
Weddington Industrial Institute	Matthews, N. C.	R. E. Hinshaw.

Periodicals

Christian Advocate, Nashville, Tenn., Editor, Rev. Thomas N. Ivey; *Methodist Quarterly Review*, Nashville, Tenn., Editor, Rev. G. T. Rowe; *Epworth Era*, Nashville, Tenn., Editor, Rev. F. S. Parker; *Missionary Voice*, Nashville, Tenn., Managing Editor, R. B. Eleazer; *Alabama Christian Advocate*, Birmingham, Ala., Editor, Rev. L. C. Branscomb; *Richmond Christian Advocate*, Richmond, Va., Editor, Rev. J. M. Rowland; *Baltimore Southern Methodist*, Baltimore, Md., Editor, Rev. Carlton D. Harris; *Central Methodist*, Louisville, Ky., Editor, Rev. W. E. Arnold; *Missions Freund*, San Antonio, Tex., Editor, Rev. John A. G. Rabe; *Florida Christian Advocate*, Lakeland, Fla., Editor, Rev. J. Edgar Wilson; *Methodist Advocate Herald*, Point Pleasant, W. Va., Editor, Rev. R. P. Bell; *Midland Methodist*, Nashville, Tenn., Editor, Rev. J. A. Burrow; *New Orleans Christian Advocate*, New Orleans, La., Editor, Rev. H. T. Carley; *North Carolina Christian Advocate*, Greenboro, N. C., Editor, Rev. Alva W. Plyler; *Pacific Methodist Advocate*, San Francisco, Cal., Editor, Rev. W. H. Nelson; *St. Louis Christian Advocate*, St. Louis, Mo., Editor, Rev. G. B. Winton; *Southern Christian Advocate*, Columbia, S. C., Editor, Rev. R. E. Stackhouse; *Texas Christian Advocate*, Dallas, Tex., Editor, Rev. A. J. Weeks; *Wesleyan Christian Advocate*, Atlanta, Ga., Editor, Rev. W. P. King; *Arkansas Methodist*, Little Rock, Ark., Editor, Rev. A. C. Millar.

History

In the early history and development of Methodism in America, the territory included both slave holding and non-slave holding states. The development prior to 1844 was largely in the slave holding areas and six out of the nine bishops elected previous to 1844 had been natives of slaveholding states. Nevertheless, the Methodist preachers of the time were, with practical unanimity, opposed to human bondage.

The Christmas Conference of 1784, which organized the scattered congregations into the Methodist Episcopal Church, enacted a specific rule which required all slaveholding members, under penalty of ex-

pulsion for non-compliance, to emancipate their slaves. This rule, however, was suspended within less than six months and after various conflicting measures had been adopted, the General Conference of 1808 provided that thereafter each annual conference should deal with the whole matter according to its own judgment. The General Conference of 1816 modified this by another statute which remained in force until 1844, to the effect that no slaveholder should be appointed to any official position in the church, if the state in which he lived made it possible for him to liberate his slaves.

Bishop James O. Andrew, of Georgia, one of the Bishops of the Church, became by inheritance and marriage a nominal slaveholder. Under the laws of Georgia it was not possible for him or his wife to free their slaves. The General Conference of 1844 called attention to the embarrassment which would result from this connection with slavery by a Bishop in the exercise of his office and declared it "The sense of this General Conference that he desist from the exercise of his office so long as this impediment remains." The Southern delegates resented this action. They contended that the episcopacy was not a mere office subject to the control of any General Conference or church government. The outgrowth of this controversy was the drawing up of a provisional plan of separation, to become effective whenever the Southern conferences deem it necessary. A convention of Southern delegates was held in Louisville, Ky., and on May 17, 1845, the plan of separation was approved and the Annual Conferences in the slaveholding states were erected into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church. The new body added the word "South" to the name of the Methodist Episcopal Church to distinguish it from the other organization. Its first General Conference was held in Petersburg, Va., in 1846. The M. E. Church, South, began with two Bishops and sixteen annual conferences. In 1846 there were 1,519 traveling preachers, 2,833 local preachers, 327,284 white members, 124,961 Negro members, and 2,972 Indian members, or a total of 459,569. The growth of the Church was rapid and when the war between the states began the membership had increased to 757,205, including 207,776 Negroes. The war wrought havoc in the Church. During the war the annual conferences met irregularly or in fragments, the General Conference of 1862 was not held, and the whole order of the itinerancy was interrupted. The missionaries in China were cut off from their home boards and would have suffered much but the M. E. Church endorsed the drafts for their support. There was a reduction during the period of the war of one-third of the total membership. The Negro members either joined the African Methodist Church or the Methodist Episcopal Church. The remainder of the Negroes formed, in 1870, an independent organization known as the Colored Methodist Episcopal Church. Following the war the work of reconstruction went forward rapidly. The General Conference of 1866 made changes in regard to lay representation in annual and general conferences, followed by a period of rapid growth.

Doctrine

In doctrine, the Methodist Episcopal Church, South, is in agreement with other branches of Methodism throughout the World and puts special emphasis upon the universality of the atonement, the witness of the Spirit, and the possibility of holiness in heart and life.

Polity

In its polity it is in close accord with the Methodist Episcopal Church, emphasizing the episcopacy, which was one of the contentions resulting in the separation of 1844. The Methodist Episcopal

Church, South, bishops hold office for life, unless removed by due process of law for personal or official misconduct and have a limited veto on constitutional questions over the acts of the General Conference. There is equal clerical and lay representation in the General Conference, and effective lay representation in the annual conferences. The itinerancy is still maintained, but the four year's limit of pastorate was modified by the General Conference of 1918. Action taken by that Conference, while not abolishing the four-year rule, gives the Bishop in charge power to appoint a minister to a charge from year to year after four years' service when there is unanimous request by the Quarterly Conference of the Church for his return.

METHODIST PROTESTANT CHURCH

General Conference, quadrennial; next meeting in May, 1924.

Twenty-nine Annual Conferences and eight Mission Conferences.

Officers: *Pres.*, Rev. Thomas H. Lewis, 2844 Wisconsin Ave., Washington, D. C.; *Sec.*, Rev. Charles H. Beck, 613 W. Diamond St. N. S., Pittsburgh, Pa.; *Treas.*, Mr. H. C. Staley, 1025 Calvert Bldg., Baltimore, Md.

BOARD OF FOREIGN MISSIONS, Baltimore, Md. *Pres.*, Rev. J. C. Broomfield, D. D., Fairmont, W. Va.; *Sec.*, Rev. F. C. Klein, 316 N. Charles St., Baltimore, Md.

BOARD OF HOME MISSIONS, Pittsburgh, Pa. *Pres.*, Mr. H. A. Sicker, West Lafayette, Ohio; *Sec.*, Rev. Charles H. Beck, 613 W. Diamond St., N. S., Pittsburgh, Pa.

BOARD OF EDUCATION, Pittsburgh, Pa. *Pres.*, J. W. Knott; *Sec.*, Rev. George H. Miller, 613 W. Diamond St., N. S., Pittsburgh, Pa.

BOARD OF PUBLICATION. *Agents*, Charles Reiner, Jr., 316 N. Charles St., Baltimore, Md., and Mr. L. A. Neiplin, 613 W. Diamond St., N. S., Pittsburgh, Pa.

BOARD OF YOUNG PEOPLE'S WORK, Pittsburgh, Pa. *Pres.*, Rev. E. A. Sexsmith, 1620 W. North Ave., Baltimore, Md.; *Sec.*, Rev. A. G. Dixon, 3919 Carlisle Ave., Baltimore, Md.

FORWARD MOVEMENT COMMITTEE, Pittsburgh, Pa. *Pres.*, Rev. Thomas H. Lewis, 2844 Wisconsin Ave., Washington, D. C.; *Sec.*, Rev. Crates S. Johnson, St. Joe, Indiana.

WOMAN'S BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. Henry Hupfield, Catonsville, Md.; *Sec.*, Mrs. Wm. M. Sturgeon, 315 Hastings St., Pittsburgh. Organ: *Woman's Missionary Record.*

WOMAN'S HOME MISSIONARY SOCIETY. *Pres.*, Mrs. A. G. Dixon, 3919 Carlisle Ave., Baltimore, Md.; *Sec.*, Mrs. Jane A. Gordon, 248 N. Dithridge St., Pittsburgh, Pa.

Colleges

Name	*Location*	*President*
Adrian College	Adrian, Mich.	Harlan L. Feeman.
Kansas City University	Kansas City, Kans.	J. C. Williams.
Western Maryland College	Westminster, Md.	A. Norman Ward.
Westminster College	Tehuacana, Tex.	A. L. Reynolds.

Theological Seminary

Westminster Theol. Seminary	Westminster, Md.	H. L. Elderdice.

Periodicals

Methodist Protestant, Baltimore, Md., Editor, Rev. Frank T. Benson; *Methodist Recorder*, Pittsburgh, Pa., Editor, Rev. Lyman E.

Davis; Sunday School publications, Pittsburgh, Pa., Editor, Rev. C. E. Wilbur.

History

The Methodist Protestant Church was organized in Baltimore in 1830 as a protest against the general practice of the Methodist Episcopal Church investing legislative, executive, and judicial power in the ministry to the exclusion of lay members. At the time of organization 83 ministers were enrolled and some 5,000 members.

In 1858 there was a division of the Church growing out of the question of suffrage and eligibility to office of negroes, but after the settlement of the slavery question the two branches of the Methodist Protestant Church were reunited in 1877.

Doctrine

The doctrines of the Methodist Protestant Church are those common to Methodists generally. An Arminian theology with emphasis on repentence, faith and holiness.

Polity

In polity the Methodist Protestant Church differs radically from other forms of Methodism in the United States. It has no Bishops or Presiding Elders and no life officers of any kind. Ministers and laymen are equal in number and in power in all the legislative bodies of the Church. The general organization includes a system of quarterly, annual and general conferences similar to those of Episcopal Methodism. The Annual Conference elects a President as does the General Conference. The President of the Annual Conference appoints the preachers to their charges, each minister having the right to be heard and also the right of appeal.

FREE METHODIST CHURCH OF NORTH AMERICA

General Conference, quadrennial; next session, 1923.

Forty-three annual conferences.

Headquarters, 1132 Washington Boulevard, Chicago, Ill.

Officers of the Trustees of the General Conference: *Pres.*, Bishop Walter A. Sellew; *Sec.*, Rev. Mendal B. Miller, 1131 Elk St., Franklin, Pa.; *Treas.*, Rev. N. W. Fink, 1132 Washington Boulevard, Chicago, Ill.

Bishops

William H. Clark, 412 William St., Rome, N. Y.
William Pearce, 4532 Chestnut St., Philadelphia, Pa.
Walter A. Sellew, 68 Falconer St., Jamestown, New York.
David S. Warner, Glen Ellyn, Ill.

BOARD OF EDUCATION. *Pres.*, Bishop D. S. Warner; *Gen. Sec.*, Rev. L. G. Lewis, 1132 Washington Boulevard, Chicago, Ill.

GENERAL MISSIONARY BOARD. *Pres.*, Bishop W. Pearce; *Sec.*, Rev. W. B. Olmstead, 1132 Washington Boulevard, Chicago, Ill.

WOMAN'S FOREIGN MISSIONARY SOCIETY. *Pres.*, Mrs. Mary L. Coleman, Champaign, Ill.; *Cor. Sec.*, Mrs. Charlotte T. Bolles, Oneida, N. Y.; *Treas.*, Mrs. Lillian C. Jensen, 1132 Washington Boulevard, Chicago, Ill.

CHURCH EXTENSION SOCIETY. *Pres.*, Bishop W. H. Clark; *Sec.*, Bishop D. S. Warner.

GENERAL SUNDAY SCHOOL BOARD. *Pres.*, Rev. W. B. Olmstead; *Sec.*, Rev. J. B. Lutz, 1132 Washington Boulevard, Chicago, Ill.

BOARD OF CHARITIES AND BENEVOLENCES. *Pres.*, Bishop W. H. Clark; *Sec.*, Rev. W. B. Olmstead.

BOARD OF CONFERENCE CLAIMANTS. *Pres.*, Bishop D. S. Warner; *Sec.*, E. A. Holtwick, Greenville, Ill.

Colleges

Name	*Location*	*President*
Greenville College	Greenville, Ill.	Eldon G. Burritt.
Central Academy and College	McPherson, Kans.	C. A. Stoll.
Evansville Seminary and Junior College	Evansville, Wis.	S. E. Cooper.
Seattle Pacific College	Seattle, Wash.	O. E. Tiffany.
Wessington Springs Junior College	Wessington Springs, S. D.	B. J. Vincent.

Periodicals

Free Methodist, Chicago, Ill., Editor, Rev. Jacob T. Logan; *Light and Life Evangel*, Chicago, Ill., Editor, Rev. George W. Griffith; *Sunday School Worker*, Chicago, Ill., Editor, Rev. J. B. Lutz; *Missionary Tidings*, Chicago, Ill., Editor, Miss Adella P. Carpenter.

History

The Free Methodist Church had its orign in the Genesee Conference of the Methodist Episcopal Church, in 1850, in the state of New York. The movement for this organization was led by ministers who felt strongly that the Methodism of their time had departed in no small degree from its primitive standards of faith, experience and practice. The publication of articles by these leaders led to the arraignment of their leader who was declared guilty and expelled from the church on the charge of contumacy. Other prosecutions and expulsions, on similar grounds, followed in quick succession, resulting in appeals and controversies which finally resulted in the organization at Pekin, N. Y., in 1860, of the Free Methodist Church.

Doctrine

The standards of doctrine of this Church are embodied in the Articles of Faith held by the Methodist Episcopal Church with two additions,—one, on entire sanctification, which is defined as being saved from all inward sin, and as a work which takes place subsequently to justification and is wrought instantaneously upon the consecrated, believing soul; and the other, on future rewards and punishments, embodying the stricter view as to a general judgment and the future condition of the righteous and the wicked.

Polity

The general organization of the church is that common to Methodism with the exception that on credentials of proper election, laymen, including women, are admitted to the district, annual, and general conferences in equal numbers and on the same basis as ministers.

In place of the episcopacy, general superintendents are elected to supervise the work at large, preside at the conferences, etc. These general superintendents are elected for four years at a time, but may be reelected until death or failing powers terminate their term of service. District elders are appointed over the conference districts. The probationary system and the class meeting are emphasized and regarded as an important part of the church's economy.

The aim of the organization is to maintain and exemplify regulations and usages of Methodism as originally organized. Its general rules are those formulated by John Wesley and still subscribed to by Methodist Churches generally in addition to one against slavery and one forbidding the production, use, or sale of narcotics. It insists

upon a practical observance of the general rules by all its members, including simplicity and plainness of attire, abstinence from worldly amusements, and separateness from all secret societies. It also excludes instrumental music and choir singing from public worship and requires that the seats be free in all its churches.

WESLEYAN METHODIST CONNECTION OF AMERICA

General Conference, quadrennial; next session, June, 1923.

Annual conferences, 23, with a mission conference in India and in Africa.

Headquarters: 330 E. Onondaga St., Syracuse, N. Y.

Officers: *Pres.*, E. G. Dietrich; *Sec.*, Rev. E. D. Carpenter; *Treas.*, Dr. J. S. Willett.

Officers of General Conference: *Pres.*, Rev. E. Teter, Sheridan, Ind.; *Sec.*, Rev. E. F. McCarty, 222 S. Clemens Ave., Lansing, Mich.

THE BOOK COMMITTEE is the Board of Managers of all the connectional societies: Publishing, Missionary, Superannuated, Educational and Sunday School.

MISSIONARY SOCIETY. *Gen. Sec.*, Rev. T. P. Baker, Sheridan, Ind.; *Field Sec. of Foreign Missions*, Rev. E. F. McCarty, Lansing, Mich.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY. *Pres.*, Mrs. W. L. Northam, Sheridan, Ind.; *Cor. Sec.*, Mrs. Mabel Perrine, Brighton, Mich.

Colleges

Name	*Location*	*President*
Central College	Central, S. C.	L. B. Smith.
Houghton College	Houghton, N. Y.	J. S. Luckey.
Marion College	Marion, Ind.	H. C. Bedford.
Miltonvale College	Miltonvale, Kans.	H. W. McDowell.

Periodical

The Wesleyan Methodist (weekly), Syracuse, N. Y., Editor, F. A. Butterfield. *Sunday School Sec.*, I. F. McLeister, Canandaigua, New York.

History

The Wesleyan Methodist Connection of America was organized May 31, 1843, at Utica, New York. It was the outgrowth of controversy over what was termed "liberty of testimony and freedom of discussion" and was also a protest against the exercise of ecclesiastical authority. The purpose of the new organization in Methodism was the organization of a Church that should be anti-slavery and non-Episcopal. About 6,000 members, most of them in New York state, united in this organization. They chose what they called a republican form of government in which the majority shall rule and the laity have equal rights with the ministry. Three restrictions were emphasized: first, all connection with slavery was prohibited, and any person who in any sense believed in slavery was debarred from membership; second, the use or manufacture of intoxicants, or aiding or abetting the same, either directly or indirectly, was prohibited; third, membership in secret societies was prohibited.

Doctrine

In doctrine the Church is in accord with the Methodist bodies generally throughout the world. It holds that man is not only justified by faith in Christ, but also sanctified by faith, and that all who

accept Him as Saviour and Lord will be so delivered from sin and its consequences that they will enter upon the eternal state without impairment either in body, soul, or spirit.

Polity

The ecclesiastical organization of the Church is essentially that of the other branches except in respect to the episcopacy and the participation of the laity in church government. Before being ordained, ministers must be recommended by the laity and the ministry and government of the church are just what the laity make them.

PRIMITIVE METHODIST CHURCH

General Conference, quadrennial; next meeting, Kewanee, Ill.. last Wednesday in September, 1925.

Officers: *Pres.*, Rev. N. W. Matthews, Lowell, Mass.; *Sec.*, Rev. C. H. Kershaw, New Bedford, Mass.; *Treas.*, Rev. W. B. Taylor, Lonsdale, R. I.

BOARD OF FOREIGN MISSIONS. *Pres.*, N. W. Matthews, Lowell, Mass.; *Sec.*, Rev. J. Iley, Tamaqua, Pa.

BOARD OF EDUCATION. *Pres.*, Rev. J. Proude, Brooklyn, N. Y.; *Sec.*, Rev. S. T. Nichols, Philadelphia, Pa.

Periodical

Primitive Methodist Journal (semi-monthly), Editor, Rev. E. Humphries, Billerica Center, Mass.

History

The organization of the Primitive Methodist Church appears to have grown out of a protest against camp meetings. Camp meetings figured prominently in America. The first camp meeting appears to have been conducted in eastern Kentucky in 1800 by a union of Methodists and Presbyterians. The Presbyterians, however, withdrew from these meetings and the camp meeting became a special feature of Methodist revival work throughout the West and South.

Certain leaders of the Wesleyan movement in England, hearing of the great results of American Camp meetings, were instrumental in having a camp meeting at Mow Cop, Staffordshire, England, in 1807. The Wesleyan connection, however, firmly protested against these camp meetings and declined to receive converts from them unless they would pledge themselves to break off all connection with such meetings. As a result, the first society of an independent character was organized in March, 1810, at Standley, and was composed of 10 converts, none of whom belonged to any other church. The name "Primitive" was officially assumed at a meeting held in February, 1812. The subsequent emigration of considerable numbers of members to America led to the formation of societies in various parts of the United States and Canada, the first missionaries arriving in the United States in 1829. As the work extended, three conferences were formed—the Western, the Pennsylvania and the Eastern.

Doctrine

The doctrine of the Primitive Methodist Church is essentially that of other branches of Methodism.

Polity

In polity the church is in general accord with other forms of Methodism. It has a quadrennial General Conference and annual

and quarterly conferences and general and district committees of the annual conferences conduct the work between sessions. There are no Bishops or Presiding Elders, and no time limit for the pastorate. Each church is supplied largely by invitation. When an invitation is accepted by a minister, the annual conference simply ratifies the agreement, except for grave reasons. All uninvited ministers are stationed by the annual conference, and no candidates for the ministry are received unless there are churches for them.

CONGREGATIONAL METHODIST CHURCH

General Conference, quadrennial.

Thirteen state conferences.

Officers of the General Conference: *Pres.*, Rev. N. E. Fair; *Sec.*, John Phinazee, Jackson, Ga.

EDUCATIONAL BOARD. *Chmn.*, T. W. Collins, Ellisville, Miss.

BOARD OF PUBLICATION, Laurel, Miss. *Chmn.*, G. W. Blacklidge, Laurel, Miss.; *Sec.-Treas.*, C. C. Pearson.

Periodical

Messenger (semi-monthly), Ellisville, Miss., Editor, Rev. G. C. VanDevender.

History

The Congregational Methodist Church was organized at Forsyth, Georgia, in May, 1852, as a protest against certain features of the episcopacy and itinerancy. The organization was formed for the purpose as expressed of securing a more democratic form of Church government. The Congregational form of government was adopted, although modified by a degree of connectionalism. The movement extended into Georgia, Alabama, Florida, and Mississippi and at present churches are to be found in most of the Southern and some of the Northern states.

In 1887 and 1888 nearly one-third of the churches of this organization joined the Congregationalists. Later a number of these returned and the church gained in strength for a while, but within the past decade has suffered heavy losses.

Doctrine

The doctrinal position of the church is distinctly Methodistic.

Polity

Its polity is congregational, constituting the chief distinction between it and other Methodists.

NEW CONGREGATIONAL METHODIST CHURCH

Address Rev. W. A. Thompson, Stockton, Ga.

History

The New Congregational Methodist Church was organized in the state of Georgia as a protest against the action of the Board of Missions of the Georgia Conference of the Methodist Episcopal Church, South, in 1881, consolidating a number of the smaller churches in the southern part of the state, without consultation with the Churches interested. The New Congregational Methodist Church resulted through a movement of these churches, thus consolidated, without consultation.

Doctrine and Polity

A new constitution was adopted with a congregational polity and the Methodist system of doctrine, emphasizing the parity of the ministry, the right of the local church to elect its own officers annually, the rejection of the principle of assessments, all offerings to be absolutely freewill, and permission for those who desired it to observe the ceremony of foot-washing in connection with the administration of the Lord's Supper.

The form of Church government is congregational.

AFRICAN METHODIST EPISCOPAL CHURCH

General Conference, quadrennial.

Sec., Rev. William D. Johnson, Plains, Ga.

Bishops

William W. Beckett, 378 Cumberland St., Brooklyn, N. Y.
William D. Chappelle, 1208 Harden St., Columbia, S. C.
James M. Conner, 1519 Pulaski St., Little Rock, Ark.
Levi Jenkins Coppin, 1013 Bainbridge St., Philadelphia, Pa.
Joseph Simeon Flipper, 401 Houston St., Atlanta, Ga.
William Henry Heard, 1426 Rockland St., Philadelphia, Pa.
John Hurst, 1808 McCulloh St., Baltimore, Md.
J. Albert Johnson, 1412 N. 18th St., Philadelphia, Pa.
Joshua H. Jones, Wilberforce, Ohio.
Benjamin Franklin Lee, Wilberforce, Ohio.
Henry Blanton Parks, 3312 Calumet St., Chicago, Ill.
Isaac N. Ross, 1616 Fifteenth St., N. W., Washington, D. C., and Monrovia, West Africa.
Charles Spencer Smith, 87 E. Alexandrine Ave., Detroit, Mich.
Benjamin Tucker Tanner (retired), 2908 Diamond St., Philadelphia, Pa.
William D. Johnson, Plains, Georgia.
A. J. Carey, 3428 Vernon Avenue, Chicago, Ill.
W. Sampson Brooks, 1405 Argyle Ave., Baltimore, Md.
William T. Vernon, 27th and Parkway, Kansas City, Kans.
William A. Fountain, 418 Houston St., Atlanta, Ga.

BOARD OF MISSIONS, 61 Bible House, New York City. *Sec.*, Rev. J. W. Rankin.

BOARD OF EDUCATION, Waco, Tex. *Sec.*, A. S. Jackson.

SOCIETY OF CHURCH EXTENSION, 1535 Fourteenth St. N. W., Washington, D. C. *Sec.*, Rev. B. F. Watson.

SUNDAY SCHOOL UNION, 8th and Lea Aves., Nashville, Tenn. *Sec.*, Ira T. Bryant.

ALLEN CHRISTIAN ENDEAVOR SOCIETY, 8th and Lea Aves., Nashville, Tenn. *Sec.*, Rev. S. S. Morris, 705 St. Paul St., Norfolk, Va.

BOARD OF FINANCE, 1541 Fourteenth St. N. W., Washington, D. C. *Sec.*, J. R. Hawkins.

PUBLICATION BOARD, A. M. E. Book Concern, 631 Pine St., Philadelphia, Pa. *Gen. Bus. Mgr.*, Rev. R. R. Wright, Jr.

WOMEN'S PARENT MITE MISSIONARY SOCIETY, Philadelphia, Pa. *Pres.*, Mr. Mary F. Handy, 1341 N. Carey St., Baltimore, Md.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY, Charleston, S. C. *Pres.*, Mrs. S. G. Simmons.

Colleges and Universities

Name	*Location*	*President*
Allen University	Columbia, S. C.	R. W. Mance.
Campbell College	Jackson, Miss.	A. H. Attaway.

Name	*Location*	*President*
Edward Waters College	Jacksonville, Fla.	J. A. Gregg.
Kittrel College	Kittrel, N. C.	G. A. Edwards.
Lampton College	Alexandria, La.	
Morris Brown University	Atlanta, Ga.	W. A. Fountain.
Payne University	Selma, Ala.	H. E. Archer.
Paul Quinn College	Waco, Tex.	J. K. Williams.
Shorter College	Argenta, Ark.	J. N. Campbell.
Turner College	Shelbyville, Tenn.	J. H. Johnson.
Wayman Institute	Harrodsburg, Ky.	T. H. Boone.
Western University	Quinsdare, Kans.	F. J. Peck.
Wilberforce University	Wilberforce, Ohio	W. S. Scarborough.

Theological Seminaries

Theological Department, Allen University	Columbia, S. C.	R. W. Mance.
Payne Theological Seminary	Wilberforce, Ohio	G. F. Woodson.
Turner Theological Seminary	Atlanta, Ga.	D. W. Greathardt.
Tanner Theological Seminary	Jacksonville, Fla.	L. C. Fisher.

Periodicals

Christian Recorder (weekly), Philadelphia, Pa., Editor, Rev. R. R. Wright, Jr.; *African Methodist Episcopal Review* (quarterly), Philadelphia, Pa., Editor, Rev. R. C. Ransom; *Southern Christian Recorder* (weekly), Columbus, Ga., Editor, Rev. G. W. Allen; *Voice of Missions* (monthly), New York City, Editor, Rev. J. W. Rankin; *The Allenite*, Nashville, Tenn., Editor, Rev. J. C. Caldwell; *Woman's Christian Recorder*, Columbia, S. C., Editress, Mrs. R. C. Chappelle; *Woman's Missionary Recorder*, Charleston, S. C.

History

As early as 1787 a company of Negro Methodists in Philadelphia, dissatisfied with conditions and hoping to secure larger privileges and more freedom of action than they believed possible in association with their white brethren, withdrew, built a chapel and obtained a Negro preacher through ordination by Bishop White of the Protestant Episcopal Church.

In 1793, Bishop Asbury dedicated, in Philadelphia, the Bethel Church, built by Richard Allen, a well-to-do Negro, and the platform adopted by the congregation prohibited their white brethren from electing or being elected to an office among them save that of preacher or public speaker. Similar societies were organized throughout New Jersey, Delaware, and Maryland, all under the general supervision however, of the Methodist Episcopal Church, until 1814, when it was announced that the white preachers could no longer retain pastoral responsibility for the Bethel congregation. Then, in 1816, the various Negro congregations in this territory met in convention and organized a Church, under the title of the African Methodist Episcopal Church.

Previous to the War Between the States, the development of the African Methodist Episcopal Church was chiefly confined to Pennsylvania, New Jersey, Delaware, Maryland, New England states, New York, Ohio, Indiana, Illinois, Missouri and Kentucky, the church having organized only in one Southern state and that the city of New Orleans, La. After the war the Church expanded rapidly throughout the South and today it is represented in each of the original slave holding states, while its Northern field includes the Northern states from the Atlantic to the Pacific and Ontario in Canada.

Richard Allen, who had built the first distinctively Negro church in Philadelphia, was elected Bishop and consecrated by five regularly ordained ministers, one of whom was a priest of the Protestant Episcopal Church.

Among the points emphasized in the first conference at which the organization was given shape were the duty of loyalty and obedi-

ce to civil government and the parity of the ministry on such basis at any minister coming from another denomination should be reived in the same official standing that he held in the church from hich he came.

Doctrine

The African Methodist Episcopal Church is in substantial agreeent with Methodist bodies generally in doctrine.

Polity

In polity the chief difference between the African Methodist piscopal Church and other bodies of Methodism is that in other piscopal bodies the Bishops are itinerant, traveling at large throughat the denomination, while in the African Church the territory is vided into Episcopal districts, over each of which a Bishop is apinted and for which he is wholly responsible.

AFRICAN METHODIST EPISCOPAL ZION CHURCH

General Conference, quadrennial.

Bishops

J. W. Alstork, 231 Cleveland Ave., Montgomery, Ala.
G. L. Blackwell, 420 S. 11th St., Philadelphia, Pa.
R. B. Bruce, 203 S. Brevard St., Charlotte, N. C.
J. S. Caldwell, 420 S. 11th St., Philadelphia, Pa.
G. C. Clement, 1425 W. Walnut St., Louisville, Ky.
G. W. Clinton, 415 N. Myers St., Charlotte, N. C.
J. W. Hood (retired), 445 Ramsey St., Fayetteville, N. C.
L. W. Kyles, 4301 W. Bell Place, St. Louis, Mo.
W. L. Lee, 450 Quincy St., Brooklyn, N. Y.
A. J. Warner, 220 E. Boundary St., Charlotte, N. C.

CHURCH EXTENSION, 420 S. 11th St., Philadelphia, Pa. *Pres.*, shop W. L. Lee; *Cor. Sec.-Treas.*, J. C. Dancy.

EDUCATION, 613 N. Garrison Ave., St. Louis, Mo. *Pres.*, Bishop L. Blackwell; *Cor. Sec.-Treas.*, J. W. Martin.

FINANCE, 420 S. 11th St.. Philadelphia, Pa. *Pres.*, Bishop J. S. aldwell; *Cor. Sec.-Treas.*, Rev. W. H. Goler.

FOREIGN MISSIONS, 1046 Traub Ave., Indianapolis, Ind. *Pres.*, ev. J. H. McMullen; *Cor. Sec.-Treas.*, J. W. Wood.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY, 624 S. 16th . Philadelphia, Pa. *Pres.*, Mrs. Florence Randolph; *Cor. Sec.*, Mrs. W. Blackwell.

PUBLICATION, Second and Brevard Sts., Charlotte, N. C. *Pres.*, shop G. W. Clinton; *Mgr.*, J. W. Crockett; *Treas.*, Rev. J. Harvey nderson.

SUPERANNUATED MINISTERS, WIDOWS AND ORPHANS, 420 S. 11th ., Philadelphia, Pa. *Pres.*, Bishop A. J. Warner; *Cor. Sec.*, Rev. W. Winfield; *Treas.*, Rev. A. P. Petly.

SUNDAY SCHOOL UNION, Charlotte, N. C. *Pres.*, Bishop R. B. ruce; *Cor. Sec.-Treas.*, J. W. Eichelberger, Jr.

MINISTERIAL BROTHERHOOD, 276 Division St., New Haven, Conn. res., Bishop L. W. Kyles; *Cor. Sec.-Treas.*, Rev. C. S. Whitted.

EVANGELISM, 1425 W. Walnut St., Louisville, Ky. *Pres.*, Bishop . C. Clement; *Sec.*, E. L. Watkins; *Treas.*, Rev. J. H. McMullen.

VARICK CHRISTIAN ENDEAVOR UNION, Pensacola, Fla. *Pres.*, ev. J. W. Brown; *Cor. Sec.*, Aaron Brown; *Treas.*, Rev. G. M. Oliver.

LEGION OF FINANCIERS, Yonkers, N. Y. *Pres.*, Rev. W. D. Clinm; *Sec.*, Rev. J. J. Smyer.

CONNECTIONAL TRUSTEE BOARD. *Pres.*, Rev. W. C. Brown; *Sec.*, Rev. J. H. Moseley; *Treas.*, Rev. C. W. P. Mitchell.

Schools

Name	*Location*	*President or Dean*
Atkinson College	Madisonville, Ky.	J. W. Muir.
Clinton Institute	Rock Hill, S. C.	R. J. Boulware.
Dinwiddie A. and I. School	Dinwiddie, Va.	W. E. Woodyard.
Eastern North Carolina Industrial School	New Bern, N. C.	W. M. Sutton.
Edenton Normal and Industrial School	Edenton, N. C.	W. F. Gaines.
Greenville College	Greenville, Tenn.	Arthur A. Madison.
Hood Theological Seminary	Salisbury, N. C.	W. O. Carrington.
Lancaster High School	Lancaster, S. C.	M. D. Lee.
Livingstone College	Salisbury, N. C.	D. C. Suggs.
Lomax-Hannon High School	Greenville, Ala.	J. R. Wingfield.
Macon Industrial School	Macon, Ga.	B. J. Bridges.
Walters Institute	Warren, Ark.	J. W. Eichelberger.

Periodicals

Star of Zion (weekly), Charlotte, N. C., Editor., Rev. J. Harvey Anderson; *Western Star of Zion* (weekly), E. St. Louis, Ill., Editor, Rev. T. W. Wallace; *Quarterly Review*, New Rochelle, N. Y., Editor, Rev. C. C. Alleyne; *Missionary Seer* (monthly), Indianapolis, Ind., Editor, Rev. J. W. Wood.

History

Among the early independent Negro Methodist congregations of this country was one organized in New York City in 1796 from members of the old John Street Methodist Church. This independent organization was prompted by the desire that "they might have opportunity to exercise their spiritual gifts among themselves and thereby be more useful to one another" and was occasioned largely by the "caste prejudice which forbade their taking the sacrament until the white members were all served" and by the desire of other church privileges denied them and by the conviction that it would assist in the development of a ministry adapted to their needs. The first Church was built in the year 1800 and was called "Zion." The next year it was incorporated as the African Methodist Episcopal Zion Church.

Under articles of agreement, this Church was supplied with preachers by the Methodist Episcopal Church until 1820, when the congregation formally withdrew from the supervision of white pastors and entered with their congregations into a separate and independent organization. This organization confined its activities to the Northern area until 1863, since which times it has had rapid development and has organized generally throughout the South.

Doctrine

In doctrine, the African Methodist Episcopal Zion Church is in accord with the general doctrines of Methodism.

Polity

In polity it is in substantial agreement with the Methodist Episcopal Church, having the same system of conferences, quarterly, annual and general. The itinerancy is maintained throughout all ranks of ministers.

COLORED METHODIST EPISCOPAL CHURCH

General Conference; quadrennial; next session at St. Louis, *Mo.*, May, 1922.

Sec. of Gen. Conf., Rev. M. F. Brinson, Box 301, Fort Valley, Ga.

Bishops

R. A. Carter, 4408 Vincennes Ave., Chicago, Ill.
N. C. Cleaves, 4145 Enright St., St. Louis, Mo.
E. Cottrell, Holly Springs, Miss.
Isaac Lane (retired), 422 Laconte St., Jackson, Tenn.
C. H. Phillips, 123 Fourteenth Ave., Nashville, Tenn.
R. S. Williams, 912 Fifteenth St., Augusta, Ga.

BOARD OF MISSIONS. *Pres.*, Bishop N. C. Cleaves; *Sec.*, Rev. J. H. Moore, Holly Springs, Miss.

BOARD OF EDUCATION. *Pres.*, Bishop R. A. Carter; *Sec.*, Rev. J. A. Bray, Birmingham, Ala.

BOARD OF CHURCH EXTENSION. *Pres.*, Bishop R. A. Carter; *Sec.*, Rev. R. R. Stout, Louisville, Ky.

EPWORTH LEAGUE. *Pres.*, Bishop E. Cottrell; *Gen. Sec.*, Rev. A. R. Calhoun, Pine Bluff, Ark.

BOARD OF PUBLICATION. *Pres.*, Bishop C. H. Phillips; *Sec.*, Rev. J. C. Martin, 109 Shannon St., Jackson, Tenn.

SUNDAY SCHOOL BOARD. *Pres.*, Bishop R. S. Williams; *Sec.*, Rev. J. W. Gilbert, Augusta, Ga.

BOARD OF SUPERANNUATED PREACHERS, WIDOWS, AND ORPHANS. *Pres.*, Bishop N. C. Cleaves; *Sec.*, Rev. T. H. Copeland, Hopkinsville, Ky.

Schools

Name	*Location*	*President*
Arkansas Industrial College	Pine Bluffs, Ark.	
Helena B. Cobb Institute	Barnesville, Ga.	Helena B. Cobb.
Holsey Industrial College	Cordele, Ga.	
Lane College	Jackson, Tenn.	G. F. Lane.
Miles Memorial College	Birmingham, Ala.	R. T. Brown.
Mississippi Industrial College	Holly Springs, Miss.	G. R. Ramsey.
Oklahoma Normal and Industrial Institute	Boley, Okla.	A. M. D. Wangrum.
Paine College	Augusta, Ga.	
Texas College	Tyler, Tex.	W. R. Banks.

Periodicals (weekly)

Christian Index, Jackson, Tenn., Editor, J. A. Hamlett; *Western Index*, Dallas, Tex., Editor, J. R. Starks; *Christian Herald*, Augusta, Ga., Editor, Rev. J. A. Walker.

History

At the close of the War Between the States the large number of Negro members formerly connected with the Methodist Episcopal Church, South, generally joined the various distinctively Negro bodies or transferred their membership to the Methodist Episcopal Church. Some seventy-five thousand or more of these Negro Methodists, however, adhered to the Methodist Episcopal Church, South.

The General Conference of the Methodist Episcopal Church, South, held in 1866, appointed a Committee on the Religious Interest of the Negroes and approved a plan for the organization of the Negroes into separate congregations and conferences where desired. Four years later, May, 1870, it was found that in accordance with their plan five annual conferences had been organized among the Negro members and that it was the unanimous desire of these bodies that they be set apart as a distinct ecclesiastical body. This was approved by the Bishops of the Methodist Episcopal Church, South, and steps taken for the organization of the General Conference of the Negro members. This was effected on December 1, 1870, at Jack-

son, Tennessee, and the new body organized under the name of Colored Methodist Episcopal Church.

Doctrine

In doctrine, the Colored Methodist Episcopal Church is in complete harmony with the doctrines of Episcopal Methodism.

Polity

In polity this organization is essentially the same with only such variations as the conditions seem to require with the polity of the Methodist Episcopal Church, South. The General Conference consists of the Bishops, who, however, have no right to vote, and of delegates elected from the annual conferences, both ministers and laymen. The itinerant system is retained; the time limit for preachers to remain in one church has been removed. Presiding elders are permitted to remain in their districts not more than six years and Bishops are permitted to remain in one district not more than four years.

COLORED METHODIST PROTESTANT CHURCH

No report.

History

The Colored Methodist Protestant Church was organized in 1840 at Elkton, in Maryland, on essentially the same principles on which the Methodist Protestant Church had been organized some few years previously.

Doctrine

The doctrines of this Church are in accord with the doctrines of Methodism generally.

Polity

The polity of the Church is substantially that of the Methodist Protestant Church, having no episcopacy and recognizing only one order, that of elders, among the ministers.

UNION AMERICAN METHODIST EPISCOPAL CHURCH

General Conference, quadrennial; next meeting at Camden, N. J., 1922.

Officers: *Sec.*, H. T. Ryder, Summer St., Village View, Media, Pa.

Bishops

Philip A. Boulden, 1932 Carpenter St., Philadelphia, Pa.
Jacob F. Ramsey, 1319 S. 17th St., Philadelphia, Pa.
Benjamin T. Ruley, 19 W. 12th St., Wilmington, Del.

FOREIGN MISSIONS. *Sec.*, Rev. O. S. Watts, 766 Line St., Camden, N. J.

CHURCH EXTENSION. *Sec.*, Rev. W. L. Castelle, 420 N. Olive St., Media, Pa.

EDUCATION. *Sec.*, Rev. O. S. Watts, Camden, N. J.

SPENCER'S YOUNG PEOPLE'S LEAGUE. *Sec.*, Rev. J. G. Ryder, 109 W. 131st St., New York City.

Schools

Name	*Location*	*Dean or Prin.*
Union Industrial School	Wilmington, Del.	S. P. Shepherd
Spencer's Training School	Camden, N. J	P. A. Boulden.

Periodicals

Union Recorder and Messenger, Camden, N. J., Editor, Rev. O. S. Watts; *Southern Pioneer*, Mobile, Ala., Editor, Rev. W. H. King; *Union Herald*, Chester, Pa., Editor, Rev. H. T. Ryder.

History

The Union American Methodist Episcopal Church was formed by Negro members of the Methodist Church who were dissatisfied with the treatment accorded them, September, 1813.

Doctrine

They are in accord with the doctrines of Methodism generally, candidates for membership, however, being required to assent only to the Apostles' Creed.

Polity

The chief difference in polity between this Church and the Methodist Episcopal Church is in the provision for a general convention as a constitutional law-making body, such convention to be called only when a change in polity or name is under consideration.

AFRICAN UNION METHODIST PROTESTANT CHURCH

General Conference, last meeting, Elkton, Md., September 18, 1918.

Officers: *Pres.*, Rt. Rev. D. J. Russell; *Sec.*, Rev. G. A. Coleman, Viola, Del.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Cor. Sec.*, Rev. J. H. Johnson, 4086 Warren St., Philadelphia, Pa.

SABBATH SCHOOL AND YOUNG PEOPLE'S WORK. *Sec.*, Prof. W. H. Loper, Jr., Felton, Del.

BOARD OF MINISTERIAL RELIEF. *Chmn.*, Rev. Simon Hines; *Sec.*, Rev. J. H. Johnson, Philadelphia, Pa.

AFRICAN UNION M. P. PUBLISHING HOUSE, 131 N. Felton St., Philadelphia, Pa. *Gen. Mgr.*, Rt. Rev. D. J. Russell.

College and Seminary

Name	*Location*	*President*
Spencer's African Union Methodist Protestant College and Seminary	Viola, Del	G. A. Coleman.

Periodical

The Union Star, Editor, D. J. Russell.

History

This body is a union of two distinct organizations of the African Union Church and the First Colored Methodist Protestant Church. This union was effected in 1866.

Doctrine

The doctrines of the Church are identical with those of the Methodist Episcopal Church.

Polity

In polity this organization differs considerably from the Methodist Episcopal Church, being formed rather after that of the Methodist Protestant Church. It accords equal rights to ministers and laymen, has lay delegates in the annual conference and the General Conference, no bishops, and no higher office than that of elder.

REFORMED ZION UNION APOSTOLIC CHURCH
(Colored)

General Conference, quadrennial; next meeting at La Crosse, Va., August, 1922.

Officers: *Pres.*, Rt. Rev. G. W. Taylor, Jumbo, Va.; *Sec.*, J. R. Talley, Invermay, Va.; *Treas.*, Alex. Baskerville, Joyceville, Va.

CHURCH EXTENSION BOARD. *Treas.*, J. A. Hicks, Jumbo, Va.

SUNDAY SCHOOL CONVENTION. *Pres.*, D. H. Hendricks, Baskerville, Va.; *Sec.*, Mrs. A. S. Hicks, Meredithville, Va.

WOMAN'S AUXILIARY. *Pres.*, Mrs. Sallie Winfield, Meredithville, Va.

BOARD OF EDUCATION. *Chmn.*, Rev. F. Watson, La Crosse, Va.; *Gen. Sec.*, Rev. J. E. Hines, Lawrenceville, Va.

HOME MISSION AND EDUCATIONAL CONVENTION. *Pres.*, Mrs. R. A. Vance, Harperville, Va.; *Sec.*, Mrs. Annie B. Hill, Warfield, Va.

SUNDAY SCHOOL UNION WORKERS AND C. L. W. ASSOCIATION. *Pres.*, J. A. Hicks, Jumbo, Va.; *Sec.*, Mrs. A. V. Peebles, Jumbo, Va.

School

Name	*Location*	*Principal*
Afro-American Normal and Industrial Institute	La Crosse, Va	F. Watson

History

The Reformed Zion Union Apostolic Church was organized as a result of dissatisfaction among the Negro Methodists of Southeastern Virginia, following the War Between the States. It was formally organized in 1869. Disorganization soon resulted in its complete disruption, but in 1881 it was reorganized.

Doctrine

The doctrines of the Church are those common to the Methodist bodies.

Polity

There is the same general system of organization, including the episcopacy and the series of conferences. The General Conference meets annually.

AFRICAN AMERICAN METHODIST EPISCOPAL CHURCH

General Conference, 1924.

Address, Bishop T. A. Walker, 402 N. 31st St., Philadelphia, Pa.

BIBLE TRAINING SCHOOL ASSOCIATION. *Pres.*, Bishop T. A. Walker.

CHURCH EXTENSION AND MISSION BOARD. *Pres.*, Bishop T. A. Walker; *Vice-Pres. and Treas.*, Rev. W. A. Brown.

History

Organized in Baltimore in 1873.

Doctrine and Polity

The general organization follows that of the Methodist Episcopal Church and the articles of religion are essentially the same.

REFORMED METHODIST UNION EPISCOPAL CHURCH (Colored)

General Conference, quadrennial. One state conference in two divisions.

General officers: *Bishop,* Rt. Rev. E. R. Middleton, Sumter, S. C.; *Financial Sec.,* Rev. J. M. Seabrook; *Sec. of Education,* Rev. F. C. Keels, Greeleyville, S. C.; *Sunday School Sec.,* H. W. Washington, Wedgefield, S. C.; *Missionary Sec.,* Rev. James S. Green, 540 Congress St., Savannah, Ga.; *Mgr. of Publication,* Rev. A. S. Boston, R. F. D. No. 1, Box 65, Remini, S. C.; *Sec. of Book Concern,* Rev. F. R. Young, 117 President St., Charleston, S. C.

History

In 1884 a number of ministers and members of the African Methodist Episcopal Church withdrew from that body, and in 1885 a convention of delegates representing churches in South Carolina and Georgia was held, and the Independent Methodist Church organized. At first, the organization was non-episcopal, but in 1896 it was decided to make a change and create an episcopacy and the name Reformed Methodist Union Episcopal Church was adopted.

Doctrine and Polity

The doctrine and polity of this church are substantially the same as those of Episcopal Methodism generally.

MORAVIAN CHURCH (Unitas Fratrum)

Two coördinate Provinces of the Unity in America; the Northern, with a Provincial Synod meeting every five years; the Southern, with a Provincial Synod meeting every three years. The next Synod of the Northern Province will meet in 1925.

Bishops (Address *Rt. Rev.*)

J. Taylor Hamilton, 424 Avenue C, Bethlehem, Pa.
Clement Hoyler, 9857 84th Ave., Edmonton, Alberta, Can.
Charles L. Moench, Bethlehem, Pa.
Karl A. Mueller, Watertown, Wis.
Clement L. Reinke (retired), Gnadenhutton, Ohio.
Edward Rondthaler, Winston-Salem, N. C.

THE PROVINCIAL ELDERS' CONFERENCE (Exec. Board) of the Northern Province, 67 W. Church St., Bethlehem, Pa. *Pres.,* Bishop C. L. Moench; *Vice-Pres. and Treas.,* Rev. Paul de Schweinitz; *Sec.,* Rev. John S. Romig; *Western Vice-Pres.,* Bishop Karl A. Mueller.

THE PROVINCIAL ELDERS' CONFERENCE (Exec. Board) of the Southern Province, Winston-Salem, N. C. *Pres.,* Bishop Edward Rondthaler; *Secs.,* Rev. James E. Hall, J. Kenneth Pfohl, John W. Fries, Agnew L. Bahnson; *Treas.,* E. H. Stockton.

BOARD OF CHURCH EXTENSION, 67 W. Church St., Bethlehem, Pa. *Pres.,* Rev. Paul de Schweinitz; *Sec.,* Bishop C. L. Moench; *Treas.,* Emil J. Bishop.

SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, 67 W. Church St., Bethlehem, Pa. *Pres.,*

Bishop C. L. Moench; *Sec.*, Rev. John S. Romig; *Vice-Pres. and Treas.*, Rev. Paul de Schweinitz.

Colleges and Seminaries

Name	*Location*	*President*
Linden Hall	Lititz, Pa.	F. W. Stengel.
Moravian College and Theological Seminary	Bethlehem, Pa.	J. Taylor Hamilton.
Moravian Seminary and College for Women	Bethlehem, Pa.	J. H. Clewell.
Nazareth Hall	Nazareth, Pa.	A. D. Thaeler.
Salem Academy and College for Women	Winston-Salem, N. C.	H. E. Rondthaler.

Periodicals

The Moravian (weekly), Bethlehem, Pa., Editor, C. D. Kreider; *The Moravian Missionary* (monthly), West New Brighton, Staten Island, N. Y., Editor, F. R. Nitzschke; *Der Brueder-Botschafter* (weekly), Watertown, Wis., Editor, Bishop Karl A. Mueller.

History

From the time of the first propagation of the gospel among them by Cyril and Methodius, the Bohemians and Moravians have stood for freedom in religious as in national life, and under the leadership of John Huss and Jerome of Prague they offered a firm resistance to the rule of both the Austrian Empire and the Roman Catholic Church. For several years after the martyrdom of Huss in 1415, and of Jerome in 1416, their followers had no special organization, but in 1457, near Kunwald, in Bohemia, an association was formed to foster pure Scriptural teaching and apostolic discipline.

In spite of continued persecution the union grew steadily, so that, taking the lowest estimate, it appears that at the beginning of the Reformation the brethren had, in Bohemia and Moravia, more than 400 churches and a membership of at least 150,000, and probably 200,000 souls. Most cordial relations were maintained with Luther and Calvin, though no formal union with the German and Swiss churches was ever reached, and the Moravian Confession of Faith, published in 1535, had the cordial assent of Luther. After the Schmalcald War a branch of the Union was established in Poland. In its organization the church was episcopal, having a supreme judge to preside in the assembly and a synod to decide matters of faith and discipline. Priests, living at first in celibacy, were ordained after the apostolic example, and pursued trades for their support. The administration of the congregation was in the hands of elected elders who had supervision over the church members, the promotion of the religious life of the women being in care of matrons.

The union proved to be strongest in the fields of education and literature. In nearly every large town they had schools and a printing house. Their greatest achievement, however, was the translation of the Bible into the Bohemian from the original tongues (completed in 1593) and a revision of the Polish Bible was published in 1632. Hymnals were issued in Bohemian, in German and in Polish.

Meanwhile, the opposition of the Roman Catholic Church had increased, and the Thirty Years' War devastated the country. At its commencement Bohemia and Moravia were overwhelmingly evangelical. At its close, in 1648, the evangelical churches of Bohemia and Moravia had been practically destroyed. Large numbers of members had been put to the sword and others had fled into Hungary, Saxony, Holland, and Poland, in which countries, as well as in Bohemia and Moravia, they continued in scattered communities. The

last well-known bishop of the United Church, the famous educator, John Amos Comenius, died at Amsterdam in 1670.

In 1722 a small company from Moravia, followed later by others who cherished the traditions of their ancestral church, were permitted to settle on an estate of Nicholas Louis, Count of Zinzendorf, in Saxony, where the village of Herrnhut arose. Colonists came from Germany also, and an association was formed in which the religious plans of Zinzendorf and those of the Moravians were combined. The Protestant confession of the realm was accepted, and a distinct order and discipline, perpetuating elements of the old Moravian Church, was established under royal concessions. In 1735 the historic Moravian episcopate was transferred to the association by two surviving bishops of the old line who were filling state church positions in Germany, and the Unitas Fratrum, or Church of the Brethren, known at the present time in England and America as the Moravian Church, was established.

The chief puropse of the church was to carry on evangelistic work in Christian and heathen lands. In accordance with this purpose, the first Moravian missionary came to Pennsylvania in 1734, and in the same year an attempt was made at colonization and missionary work in Georgia. David Nitschmann, the first Moravian bishop in America, who, in 1731, had helped to found the first Moravian mission among the heathen in the West Indies, came to Georgia in 1736. Political disturbances ruined the work in Georgia, and in 1740 the colony moved to Pennsylvania. In 1741 Bishop Nitschmann and his associates founded the town of Bethlehem, and a little later the neighboring domain belonging to the evangelist, George Whitefield, which he had named Nazareth, was purchased. A cooperative union to develop the settlements and support missionary work was formed by the colonists, and was maintained until 1762. All labored for a common cause and received sustenance from a common stock, but there was no surrender of private property or of personal liberty, nor any individual claim on the common estate. Missionary work was begun among the Indians and also among the white settlers.

In 1749 an act of Parliament recognized the Moravian Church as "an ancient Protestant Episcopal Church." This gave it standing and privileges in all British dominions; but its policy of doing undenominational leavening work, with the hope of furthering evangelical alliance, caused it to remain a comparatively small body. In subsequent years it was mainly active in cooperating with the European branches of the church in the conduct of missions among the heathen.

Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Bethabara and Salem, in North Carolina, were organized in colonial times as exclusive Moravian villages, after the model of the Moravian communities in Germany, England, and Holland. During the years between 1844 and 1856 this exclusive system was abolished, and the organization of the church was remodeled to suit modern conditions. At the same time home missionary work was revived, and since then membership of the church in the United States has been quadrupled.

Doctrine

The Moravian Church has no doctrine peculiar to itself. It is simply and broadly evangelical, in harmony with Protestants generally on the essentials of Christian teaching.

Polity

In polity the Moravian Church is a modified episcopacy. Every congregation has a council composed of communicant members who

have attained the age of 21 years, and have subscribed to the rules and regulations of the congregation.

The general supervision of the congregation rests with the general and provincial synods. The American branch of the church, composed of a northern and a southern province, and the European branches are federated in a "Unity," with a general synod, which is an international representative body meeting at least once in a decade.

There are three orders of the ministry—bishops, presbyters, and deacons.

The church has an established liturgy, with a litany for Sunday morning and a variety of services for different church seasons, the general order of the ancient church year being observed.

EVANGELICAL UNION OF BOHEMIAN AND MORAVIAN BRETHREN IN NORTH AMERICA

No report obtainable.

History

The scattered bands of Bohemian and Moravian Christians, after the general dispersion consequent upon the Thirty Years' War, retained their religious life through the persecutions which broke out from time to time.

The first considerable immigration to America of adherents of this Union came after the revolutionary period of 1848. Those from Bohemia and western Moravia settled chiefly in the Northern states; while those from eastern Moravia almost without exception turned to Texas. The first Bohemian evangelical sermon in Texas was preached in 1855. The first congregation was organized in 1864 at Wesley, Texas.

The next step was the calling of an assembly of delegates of all the congregations to meet at Granger, Texas, in 1903.

At a second synodal assembly at Taylor, Texas, in 1904, a general constitution was prepared and accepted and a state charter secured.

Doctrine and Polity

The basis of doctrine of the Evangelical Union of Bohemian and Moravian Brethren is the "Confessio Fratrum Bohemorum," of the Confession of Faith of the Union of the Bohemian Brethren, presented to Emperor Ferdinand I of Austria, by the Lords and Knights of the Union in 1608. Other doctrinal symbols, as the Helvetic, or Reformed, and the Augsburg, or Lutheran confessions, are accepted in so far as they agree with the Bible, which is with the Brethren the only rule of faith, intercourse, and life.

The legislative and executive authority is intrusted to a synod, which meets annually on the 6th of July in commemoration of the burning at the stake of John Huss.

INDEPENDENT BOHEMIAN AND MORAVIAN BRETHREN CHURCHES

Address Rev. Francis Pokorny, R. D. 3, Cedar Rapids, Iowa.

History

In 1858 a group of 6 families, formerly members of the Reformed Church of Bohemia, under the leadership of Rev. Francis Kun, organized the First Bohemian and Moravian Church, in College Township, Linn County, Iowa.

While claiming the same origin as the Moravian Church (Unitas Fratrum) and the Evangelical Union of Bohemian and Moravian Brethren, these churches are not ecclesiastically connected with either of these bodies. They hold friendly relations with the Presbyterian. Reformed, and Bohemian churches of the Northwest and East, and enter into accord with them in movements for education and missionary work, in these respects affiliating especially with the Central West (Bohemian) Presbytery of the Presbyterian Church in the United States of America.

Doctrine and Polity

The Independent Bohemian and Moravian churches recognize the Helvetic and Westminster confessions of faith and use the Heidelberg and Westminster catechisms. They administer baptism to the children of believers, and to adults on profession of faith. The Lord's Supper is celebrated four times a year, according to the usage of the Reformed Church of Bohemia. In polity these churches are Presbyterian.

NATIONAL SPIRITUALISTS' ASSOCIATION

Annual convention.

Twenty-four state associations.

Officers: *Pres.*, Dr. George B. Warne, Chicago, Ill.; *Sec.*, Rev. George W. Kates, Washington, D. C.; *Treas.*, Cassius L. Stevens, Pittsburgh, Pa.

PROGRESSIVE LYCEUMS (Sunday Schools). *National Supt.*, Mrs. Anna L. Gillespie, Battle Creek, Mich.

BUREAU OF PHENOMENAL EVIDENCE. *Curator*, Mark A. Barwise, Bangor, Maine.

PUBLICITY BUREAU. *Chmn.*, Geo. B. Warne, Chicago, Ill.

School

Name	*Location*	*Dean*
Morris Pratt Institute	Whitewater, Wis	A. J. Weaver.

Periodicals

Progressive Thinker (weekly), Chicago, Ill., Editor, Mrs. M. E. Cadwallader; *Banner of Life* (weekly), Boston, Mass., Editor, H. C. Berry; *Reason* (monthly), Los Angeles, Calif., Editor, Dr. B. F. Austin; *The National Spiritualist* (monthly), Chicago, Ill., Editor, Dr. George B. Warne.

History

This organization traces its origin to the writings of Andrew Jackson Davis, published in 1845.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis

was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

From 1850 to 1872 local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. In 1863 the National Spiritualists' Association of the United States of America was organized.

Doctrine

Special emphasis is laid on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.

We affirm that a correct understanding of such expressions, and living in accordance with them, constitute the true religion; that the existence and personal identity of the individual continue after the change called "death," and that communication with the so-called "dead" is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

Polity

The organization of the Spiritualists is congregational.

PROGRESSIVE SPIRITUALIST CHURCH

Office: 4324 Vincennes Ave., Chicago, Ill.

Officers: *Supreme Pastor*, Rev. G. V. Cordingley; *Sec.*, Rev. F. R. McNabb; *Treas.*, Rev. E. J. Donnelly.

Seminary: Lake Villa, Ill.

History

The Progressive Spiritualist Church was established to embrace the rapidly increasing number of individuals who had come to regard spirit communication not only as a scientifically demonstrated fact, but as a revelation no less divine in its origin than those recorded in the Holy Scriptures; and who believed that God did not cease His revelations 2,000 years ago, but that the increased facility of spirit communication of the present day is but a logical development in the spiritual evolution of the human race.

It was founded by Rev. G. V. Cordingley.

Doctrine and Polity

The doctrine of this church is, in general, that of conventional Christianity, modified by later divine revelations received in spirit communications.

NEW APOSTOLIC CHURCH OF NORTH AMERICA

Sec., Paul E. Reinick, 588 Seneca Ave., Ridgewood, N. Y.

History

The New Apostolic Church claims the same historical origin as the Catholic Apostolic Church.

The Rev. Edward Mierau is the head of the churches in the United States, under the head apostle in Europe, the Rev. Herman Niehaus, who resides in Steinhagen, near Bielefeld, Westphalia, Germany, and who has under his general supervision all New Apostolic churches throughout the world.

Doctrine

The New Apostolic Church accepts the Apostles' Creed, and emphasizes the inspiration and authority of the Bible, the sacramental nature of baptism and the Lord's Supper, the restoration of the ordinance of the laying on of hands by the apostles, the necessity of the gifts of the Spirit, the payment of the tithe, and the belief in the speedy personal premillennial coming of Christ.

Polity

Each apostle is placed in charge of a particular district, known as an "apostle district." These apostle districts are subdivided into local districts, which are made up of groups of local churches, the leader of each of which is a bishop or elder. Each church has, according to its size, one or more priests, one of whom is the head. All the ministers are selected by the apostleship according to their ability, knowledge, and inspiration of God. Candidates for admission to the church are required first to make application to the bishop or apostle.

NON-SECTARIAN CHURCHES OF BIBLE FAITH

Headquarters: Boston, Mass. Address, Charles A. Rowe, P. O. Box 2662, Boston, Mass.

No organization or regular membership, no church buildings or paid ministry.

Periodical

The Echoes of the Stumbling Stone, Boston, Mass., Editor, Charles A. Rowe.

History

The Non-Sectarian Churches of Bible Faith, founded by Lyman H. Johnson, 1868, protest against the generally accepted conception of church organization. The basic principle lies in the interpretation of the term church. "This word," they say, "as traditionized, is made to mean a society organized by man like secular corporations, except for religious purposes; a joint interest and agreement of several Christians under covenants and laws they have adopted is essential to the meaning of the word "church," as generally understood." This interpretation, in their view, classes "with infidels and the irreligious" those Christians outside of church organizations and "is an injustice to such Christians and contrary to the Bible meaning of the word." The truth as they recognize it, is that churches of Christ have always existed outside of sectarian systems. They say that the Greek word "ecclesia," which is translated "church" in English, has the meaning "called out"—that is, "converted out of the world by a change of heart into the assembly of Christians on earth"—and they hold that the church exists where one person is thus called out from the world. The idea of the assembly thus constituted has no reference to locality or organization, and the church is the "body of Christ," including "all who are in Christ regardless of locality." They find no account in the Bible of any Christian joining the church; he is already a member by faith in Christ, and every description of the church in any city or house of the New Testament is simply of one or more Christians living there.

Doctrine and Polity

In doctrine the churches agree substantially with the so-called "orthodox or evangelical churches." They hold the Bible to be the divinely inspired rule of faith and practice and reject all creeds and disciplines not contained in it. They believe in the Trinity, the vicarious atonement of Christ, the baptism of the Holy Spirit as the the antitype of water baptism, a final judgment, and an eternal heaven and hell.

There is no general ecclesiastical organization. No head over individual members is recognized but Christ, and though there are elders in each community or church, they are regarded simply as teachers, having no ecclesiastical authority. In their view, the only authority is "the authority of the truth," which is the authority of God to all who are convinced of the truth of the Bible. The ministers receive no salary, and the necessary expenses connected with the preaching services are met by voluntary contributions.

OLD CATHOLIC CHURCH IN AMERICA

Synod of Bishops, annual; next meeting at Chicago, October 4, 1922.

Officers: *Archbishop,* Most Rev. W. H. Francis, 120 E. Walton Pl., Chicago; *Bishop,* Rt. Rev. Antonio Rodrigues, New Bedford, Mass.; *Vicar-General,* Very Rev. J. O. Erpenstein, Lodi, Calif.; *Lithuanian National Catholic Bishop,* Rt. Rev. S. B. Mickiewicz, Westville, Ill.

GENERAL STATEMENT

Following the development of the Old Catholic movement in Europe, consequent upon the Council of the Vatican in 1870, which declared the infallibility of the Pope, there grew up in

the Catholic communities of this country, especially in the Belgian communities of Wisconsin, a revulsion against the Roman Catholic Church. This movement as finally organized bears the name "Old Catholic Church in America."

At the time of the visit to this country of Father Hyacinthe Loyson, of Paris, who was closely associated with the Old Catholic movement in Europe, an effort was made to reach these Belgian communities, and the French priest, Father J. Rene Villatte, visited them with the purpose of developing church life. Relations with the Protestant Episcopal Church were considered, but did not materialize, nor did a suggestion that they come under the care of Bishop Vladimir, of the Russian Orthodox Church.

In doctrine it is in full accord with the Old Catholic Churches of Europe, and accepts the seven ecumenical synods of the universal and undivided church prior to 1054, rejecting the filioque, papal supremacy and infallibility, and all union of church and state.

PENTECOSTAL HOLINESS CHURCH

General Conference, quadrennial; next meeting, May, 1925; place unknown.

Ten conferences.

Headquarters: Franklin Springs, Royston, Ga. A Literary and Bible School and printing plant is conducted at Franklin Springs, Ga.

Officers: *Gen. Supt.*, Rev. J. H. King, Royston, Ga.; *Asst. Gen. Supts.*, E. D. Reeves, 503 Salem Ave., Roanoke, Va.; S. A. Bishop, 2429 37th Ave., Birmingham, Ala.; *Gen. Sec.*, L. R. Graham, 652 East Trigg Ave., Memphis, Tenn.; *Gen. Treas.*, Rev. G. F. Taylor, Royston, Ga.

Committee to complete Official Board: A. H. Butler, Falcon, N. C.; P. F. Beacham, 254 Briggs Ave., Greenville, S. C.; F. M. Britton, Royston, Ga.; Ralph Taylor, Route No. 3, Anderson, S. C.; F. M. Bramblett, McCormick, S. C.; R. B. Beall, 916 North Kellham, Oklahoma City, Okla.

Periodical

Pentecostal Holiness Advocate (weekly), Royston, Ga., Editor, Rev. G. F. Taylor.

History

The Pentecostal Holiness Church, as it now exists, is a union of three or more former organizations. The two principal organizations that came together to form said church were the Fire-Baptized Holiness Church and the Pentecostal Holiness Church. The former was organized at Anderson, S. C., in 1898, and the latter at Clinton, N. C., in 1899. The union of these two organizations under the name of the Pentecostal Holiness Church was effected at Falcon, N. C., in January, 1911. There are ten annual conferences, spread out over

the territory embraced within lines drawn from Maryland to Florida and from the Atlantic Ocean to Oklahoma. It has a membership of 7,000, including 469 ministers in America and more than five hundred in foreign lands. Fourteen missionaries and a dozen native workers are supported in South Africa, South China, and in India.

Doctrine

Accepts the Apostles' Creed; believes that the Bible is the true and full revelation of God to man; that regeneration and justification are by faith alone; sanctification as a second definite work of grace to be received subsequent to regeneration; the Baptism of the Holy Spirit to be received subsequent to sanctification and evidenced by speaking in other tongues as the Spirit gives utterance; divine healing as in the Atonement; that there is eternal peace for the righteous and never-ending torment for the wicked; the personal, pre-millennial second coming of Jesus.

Polity

The form of government is episcopal but the majority vote rules. Each local church is entitled to a lay representative at the session of the annual conference. Each annual conference is entitled to lay representation at the General Conference. The General Conference enacts all laws of discipline, and elects a General Board who have oversight of the work. Each annual conference has an Official Board elected by the conference who have oversight of the work of the conference. The chief officer of the annual conference is called Conference Superintendent, and the chief officer of the whole church is called General Superintendent.

POLISH NATIONAL CATHOLIC CHURCH

General Synod, decennial; next session, 1930.
Provincial Synods, biennial.
Four provinces: Eastern, Central, Western and Northern.

Bishops (Address Rt. Rev.)

Francis Bonczak, 592 Hayes Ave., Milwaukee, Wis.
Francis Hodur, 529 Locust St., Scranton, Pa.
Valentine Gawrychowski, 182 Sobieski St., Buffalo, N. Y.

Theological Seminary

Name	*Location*	*Principal*
Theological Seminary	Scranton, Pa	Francis Hodur.

Periodical

Straz (Guard) (weekly), Scranton, Pa.

History

With the increasing immigration from Poland and the establishment of large Polish Roman Catholic churches in a number of American cities, misunderstandings and disputes developed between the ecclesiastical authorities and the lay members of the Polish parishes. These were occasioned chiefly by dissatisfaction on the part of the laymen with the "absolute religious, political, and social power over the parishioners," given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that power on the part of certain Polish Roman Catholic Priests. The situation was aggravated, in some cases, by the placing of other

than Polish priests in charge of Polish churches. The result was that disturbances arose, which developed, at times, into riots. In Buffalo, N. Y., a popular Polish priest was removed, and a protest made against the installation of his successor resulted in a general decree of excommunication. The congregation laid claim to the church property, but the claim was disallowed by the courts. The congregation then purchased ground, put up a new edifice of its own, and declared itself absolutely independent of the former ecclesiastical leaders.

In Chicago, Ill., there was a revolt against the Polish Order of Resurrectionists, and especially against a certain Polish priest; and in Cleveland, Ohio; in Scranton and Shamokin, Pa., and elsewhere, similar troubles occurred.

A convention of independent congregations was held at Scranton in September, 1904, and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in 5 states. As a result, these churches in northeastern Pennsylvania, together with others in Massachusetts, Connecticut, New Jersey, and Maryland, combined to form the Polish National Church, the Rev. Francis Hodur being elected as its head, with the title of bishop. He was subsequently consecrated by the National Catholic bishops of the Netherlands. A constitution was adopted, and the Latin books of Holy Church Rites were ordered to be translated into the Polish language. Resolutions were adopted expressing a desire for fraternal and sympathetic cooperation with other Christian churches, and repudiating the claim of the Roman Catholic Church to be the sole exponent of the true doctrines of Christ.

This convention, or synod, was the first gathering of its kind held by Polish people since the Reformation movement in Poland was crushed in the seventeenth century. At a special session of the synod, held in Scranton two years later, the various church charters were unified, the church constitution was amended, and two new feasts were instituted, the Feasts of Botherly Love and Union of the Polish People in America, to be observed on the second Sunday in September of each year, and the Feast of the Poor Shepherds, to be observed on the first Sunday after Christmas. At the following synod three more feasts were added: The Feast of the Institution of the Polish National Church, to be observed on the second Sunday in March; the Feast of the Memory of the Martyrs of the Polish Nation, to be observed on the second Sunday in May; the Feast of the Christian Family, to be observed on the second Sunday in October, of each year.

The controlling motive of the conventions was both a desire for freedom in religious institutions corresponding to that in other departments of American life, and a protest against the placing by the Roman Catholic Church of all power, administrative as well as spiritual, in the hands of the ecclesiastics. This freedom included in their view the right of the congregations to own and control their church edifices, schools, orphanages, etc.; the right of the individual to read and study the Bible for himself; and the corresponding right to work out his own salvation, not through ceremonies, but through a better understanding of the doctrines of Christ in their application to private and to public life.

One or two churches in Chicago, Illinois, together with churches in Indiana and Wisconsin, and several in the East, organized another independent diocese, known as the Polish Independent Catholic Church, of which the Rev. Anton Kozlowski was eventually made bishop. Subsequently these two organizations united to form the Polish National Catholic Church of America, which includes all

the Independent Polish Catholic churches of the United States, except one at Buffalo, N. Y.

Doctrine

The doctrine of the Polish National Catholic Church of America is based upon the Bible, and especially upon the New Testament, as expounded by the apostles and the first four Ecumenical councils, and as further interpreted by the synod of the church. It is also held that the hearing of the Word of God preached in the National Church is a sacrament, for it has "the power to pour in the soul the Divine Grace," leading to the knowledge of truth, spiritual regeneration, and union with God. The church rejects the doctrine of the infallibility of the Pope in matters of faith and morals, and believes that all men have the right to interpret the Word of God according to their convictions and the dictates of their conscience.

It believes the "man, by following the Supreme Being, is in this life capable of attaining a certain degree of the happiness and of the perfection which is possessed of God in an infinite degree"; that "faith is helpful to man toward his salvation, though not absolutely necessary," which is especially true of "blind faith." Good deeds, however, it holds "bring us nearer to God, and to His Mediator, Jesus Christ, and make us worthy of being His followers and brothers, and of being children of the Heavenly Father." It rejects the doctrine of eternal punishment and believes that "even sinful man, after undergoing an intrinsic metamorphosis through contrition, penance, and noble deeds, may have a chance to regain the grace of God." Sin is regarded as a "lack of perfection in the essence of man, and as mankind progresses in this knowledge of the causes of life and the nature of God, and comes nearer and nearer to Him, sin will gradually grow less and less until it vanishes entirely. Then man will become the true image and child of God, and the kingdom of God will prevail upon earth."

Polity

The constitution vests the highest authority of the church in the synod. This convenes in regular session every five years, although a special session may be called at the request of one-third of the members of the church at any time when the bishop deems it necessary. Each congregation is governed by a board of trustees, elected by the members, and working in harmony with the priests assigned to it. The question of the celibacy of the clergy has been discussed, but action was postponed.

The administrative power is centralized in the bishop and the grand council, which is composed of three clerical and three lay members, who are elected at each regular session of the synod.

PRESBYTERIAN BODIES

GENERAL STATEMENT

As the Lutheran churches represent those features of the Reformation emphasized by Luther, so the Presbyterian and Reformed churches represent those emphasized by Zwingli and Calvin. The doctrinal and ecclesiastical system developed at Zurich and Geneva, modified somewhat in Holland and in France, and transferred to Scotland, became solidified there largely under the influence of John Knox in 1560, and found a practical and thoroughly logical presentation in the Westminster Assembly, London, England, 1643-1649 . This was not a

distinctively Presbyterian body. Called by act of Parliament to consider the state of the entire country, in matters of religion, it represented in its membership all English-speaking Christians, although the Anglicans took practically no part in its deliberations. It had no ecclesiastical authority, yet its deliverances on doctrine have furnished the basis both for Presbyterian and many non-Presbyterian bodies, and the form of ecclesiastical government it recommended has gone far beyond the country where it was formulated, and has had a marked influence not only on church life, but in civil and national development. In England it led to the development of the Independents who afterwards became the Congregationalists. In Scotland, in the eighteenth and nineteenth centuries, it resulted in the development of several Presbyterian bodies, and one of its strongholds was the north of Ireland, where so many Scotch found a more congenial home for the time being, until they should cross the Atlantic.

The distinctively Presbyterian churches of the United States trace their origin chiefly to Great Britain. Whatever of English and Welsh Presbyterianism there was in the colonies, together with the few French Protestant or Huguenot churches, combined at an early date with the Scotch and Scotch-Irish elements to form the Presbyterian Church in the United States of America, from which the Cumberland Presbyterian Church and the Presbyterian Church in the United States afterwards separated. The Calvinistic Methodists of Wales are represented by the Welsh Calvinistic Methodist Church. Five Presbyterian denominations are directly connected with the Secession and Relief movements of the church in Scotland in the eighteenth century; the United Presbyterian Church of North America; the Associate Synod of North America, known also as the Associate Presbyterian Church; the Associate Reformed Presbyterian Church, formerly the Associate Reformed Synod of the South; the Synod and the General Synod of the Reformed Presbyterian Church.

In close harmony with these distinctively Presbyterian churches are the Reformed churches traceable to the influence of immigration from the continent of Europe; particularly, the Reformed Church in America and the Christian Reformed Church, both of which originated in Holland; and the Reformed Church in the United States, whose beginnings were in Switzerland and Germany. All of these, Presbyterian and Reformed, substantially agree in government, and all maintain similar principles of the Calvinistic system, whether expressed in the Westminster Confession of Faith, the Canons of the Synod of Dort, or the Heidelberg Catechism. The Alliance of Reformed Churches throughout the world holding the Presbyterian system, whose special purpose is to secure cooperation by the different denominations in general church work, has grown out of this

concord, as has also the Council of the Reformed Churches in the United States, holding the Presbyterian system, organized for the same general purpose.

Presbyterianism as a doctrinal system has as its fundamental principles the undivided sovereignty of God in his universe, the sovereignty of Christ in salvation, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the Word of God. As a polity it recognizes Christ as the only head of the church and source of all power, and the people of Christ as entitled under their Lord to participation in the government and administration of the church. As polity and as doctrine it maintains the right of private judgment in matters of religion, the membership in the Church Universal of all who profess the true religion, the validity of church organization, and the power of each association of organizations to prescribe its own terms of communion. It further holds that ministers are peers one of another, and that church authority is positively vested, not in individuals, such as bishops or presbyters, but in representative courts, including the session, the presbytery, and the synod; and in the case of some bodies, especially the larger ones, the general assembly. This principle of coordinate representative authority, by which the individual member of the church has his own share in the conduct of that church, while, at the same time, he recognizes not merely the headship of Christ, but the fellowship in Christ, has given to the system a peculiar hold wherever there has been representative government, and has exerted a strong influence modifying both individualistic and hierarchial tendencies. Its advocates call attention to the resemblance between its polity and the political constitution of the United States, in which country it has had its strongest influence; its courts corresponding in a measure to the local, state, and national organizations.

ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM

The Presbyterian and Reformed Churches throughout the world, having essentially the same creedal basis and similar ecclesiastical organization, for purposes of fellowship and conference have organized a World Alliance. There is a General Council in which all are represented and which meets every four years. There are also an Eastern and a Western Section which meet separately at the convenience of their constituent bodies.

General Council.

Officers: *Pres.,* Rev. William Park, Belfast, Ireland; *Acting*

Gen. Sec., Rev. J. R. Fleming; *American Sec., pro tem.*, Rev. Henry B. Master.

Eastern Section: Includes Presbyterian and Reformed Churches in Europe, Asia, Africa, and Australasia. The Reformed Church in Hungary is a member of the Eastern Section.

Western Section: Includes Presbyterian and Reformed Churches in the U. S., Canada, and South America. Office, 515 Witherspoon Bldg., Philadelphia, Pa.

Officers: *Pres.*, Rev. J. Ritchie Smith; *Sec., pro tem.*, Rev. Henry B. Master; *Treas.*, Philip E. Howard.

COUNCIL OF THE REFORMED CHURCHES OF AMERICA HOLDING THE PRESBYTERIAN SYSTEM

Officers: *Pres.*, Prof. George L. Omwake, Ph. D.; *Stated Clerk*, Rev. William P. Fulton, Philadelphia, Pa.; *Treas.*, Rev. David F. McGill, Ben Avon, Pa.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

General Assembly, annual; next meeting in Des Moines, Iowa, May 18, 1922.

Forty-six synods, 302 presbyteries.

Officers of the General Assembly: *Mod.*, Rev. Henry C. Swearingen, D. D., St. Paul, Minn.; *Stated Clerk*, Rev. Lewis S. Mudge, 515 Witherspoon Bldg., Philadelphia, Pa.

Trustees of the General Assembly, 1319 Walnut St., Philadelphia, Pa. *Pres.*, George Stevenson; *Rec. Sec.*, H. P. Ford; *Treas.*, The Land Title and Trust Co., Philadelphia, Pa.

EXECUTIVE COMMISSION OF THE GENERAL ASSEMBLY, Witherspoon Bldg., Philadelphia, Pa. *Chmn.*, Rev. Henry C. Swearingen; *Sec.*, Rev. Lewis S. Mudge.

BOARD OF HOME MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Rev. Wilton Merle-Smith; *Gen. Sec.*, Rev. John A. Marquis; *Secs.*, Rev. B. P. Fullerton, Rev. John McDowell, Rev. W. R. King; *Asst. Treas.*, Varian Banks.

BOARD OF FOREIGN MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Rev. George Alexander; *Cor. Secs.*, Robert E. Speer, Rev. Arthur J. Brown, Rev. Stanley White; *Treas.*, Dwight H. Day. Organ: *All the World.*

BOARD OF PUBLICATION AND SABBATH SCHOOL WORK, Witherspoon Bldg., 1319 Walnut St., Philadelphia, Pa. *Pres.*, Franklin L. Sheppard; *Sec.*, Rev. Harold McAfee Robinson; *Editor*, Rev. John T. Faris; *Supt. of Missions*, John M. Somerndike; *Business Supt.*, F. M. Braselman; *Treas.*, Marshall S. Collingwood; *Manufacturer*, Henry F. Sheetz.

BOARD OF CHURCH ERECTION, 156 Fifth Ave., New York City. *Pres.*, Rev. Ford C. Ottman; *Rec. Sec.*, W. K. Gilchrist; *Gen. Sec.*, Rev. David G. Wylie; *Field Sec.*, Rev. Jesse C. Bruce; *Treas.*, Rev. George R. Bauer.

BOARD OF MINISTERIAL RELIEF AND SUSTENTATION, 423-429 Witherspoon Bldg., 1319 Walnut St., Philadelphia, Pa. Pres., Rev. George

F. Greene; *Gen. Sec.*, Rev. Henry B. Master; *Asso. Sec.*, Rev. Robert Hunter; *Treas.*, Rev. William W. Heberton.

BOARD OF MISSIONS FOR FREEDMEN, Bessemer Bldg., Sixth St., Pittsburgh, Pa. *Pres.*, Rev. Samuel J. Fisher; *Gen. Sec. and Treas.*, Rev. John M. Gaston.

GENERAL BOARD OF EDUCATION, 156 Fifth Ave., New York City, *Pres.*, Rev. Hugh T. Kerr; *Gen. Sec.*, Edgar P. Hill; *Treas.*, Edward R. Sterrett.

BOARD OF TEMPERANCE, Columbia Bank Bldg., Pittsburgh, Pa. *Pres.*, Rev. Thomas Watters; *Gen. Sec.*, Prof. Charles Scanlon.

PERMANENT COMMITTEE ON EVANGELISM, 825 Witherspoon Bldg., Philadelphia, Pa. *Chmn.*, Charles L. Huston; *Sec. and Treas.*, Rev. George G. Mahy.

PERMANENT COMMITTEE ON MEN'S WORK. *Chmn.*, Rev. John Timothy Stone; *Gen. Sec.*, Rev. W. F. Weir, 17 North State St., Chicago, Ill.

PERMANENT COMMITTEE ON VACANCY AND SUPPLY. *Chmn.*, Rev. George N. Luccock; *Sec.*, Rev. Walter H. Houston, Commercial Bldg., Columbus, Ohio.

NEW ERA EXPANSION COMMITTEE, 156 Fifth Ave., New York City. *Chmn.*, J. T. Manson; *Gen. Sec.*, Rev. Wm. H. Foulkes; *Treas.*, A. R. Nichol.

WOMAN'S BOARD OF HOME MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Miss Margaret E. Hodge; *Gen. Sec.*, Mrs. Charles K. Roys. Organ: *Home Missions Monthly.*

Colleges and Universities

Name	*Location*	*President or Dean*
Albany College	Albany, Oreg.	Wallace H. Lee.
Alma College	Alma, Mich.	H. M. Crooks.
Arkansas Cumberland College	Clarksville, Ark.	H. S. Lyle.
Bellevue College	Bellevue, Neb.	David R. Kerr.
Biddle University	Charlotte, N. C.	H. L. McCrorey.
Blackburn College	Carlinville, Ill.	William M. Hudson.
Bloomfield Seminary (College Dept.)	Bloomfield, N. J.	Harry E. Richards.
Buena Vista College	Storm Lake, Iowa	Stanton Olinger.
Carroll College	Waukesha, Wis.	H. P. Houghton.
Centre College of Kentucky	Danville, Ky.	W. A. Ganfield.
Coe College	Cedar Rapids, Iowa.	
Cumberland University	Lebanon, Tenn.	E. P. Childs.
Davis and Elkins College	Elkins, W. Va.	James E. Allen.
Dubuque German College and Seminary	Dubuque, Iowa	C. M. Steffens.
Elmira College	Elmira, N. Y.	Frederick Lent.
Emporia, College of	Emporia, Kans.	
Geneseo Collegiate Institute	Geneseo, Ill.	N. W. Thornton.
Grove City College	Grove City, Pa.	Weir C. Ketler.
Hanover College	Hanover, Ind.	William A. Millis.
Hastings College	Hastings, Neb.	R. B. Crone.
Henry Kendall College	Tulsa, Okla.	Arthur Lee Odell.
Highland College	Highland, Kans.	W. Gilbert James.
Highland Park College	Des Moines, Iowa	
Huron College	Huron, S. D.	H. M. Gage.
Idaho, College of	Caldwell, Idaho	W. J. Boone.
Illinois College	Jacksonville, Ill.	C. H. Rammelkamp.
James Milliken University	Decatur, Ill.	A. R. Taylor, *Emer.*
Jamestown College	Jamestown, N. D.	B. H. Kroeze.
Kentucky College for Women	Danville, Ky.	M. M. Allen.
Lafayette College	Easton, Pa.	John H. McCracken.
Lake Forest College	Lake Forest, Iowa	
Lenox College	Hopkinton, Iowa	A. St. C. Mackenzie.
Lincoln College	Lincoln, Ill.	A. E. Turner.
Lincoln University	Lincoln Univ., Pa.	John B. Rendall.
Lindenwood College	St. Charles, Mo.	John L Roemer.
Macalester College	St. Paul, Minn.	Elmer A. Bess.
Maryville College	Maryville, Tenn.	S. T. Wilson.
Missouri Valley College	Marshall, Mo.	W. H. Black.
New York University	New York City	Elmer E. Brown.
Oswego College	Oswego, Kans.	I. F. Mather.
Occidental College	Los Angeles, Calif.	Silas Evans.
Park College	Parkville, Mo.	F. W. Hawley.

Name	*Location*	*President or Dean*
Parsons College	Fairfield, Iowa	R. Ames Montgomery.
Pikeville College	Pikeville, Ky.	J. F. Record.
Rollins College	Winter Park, Fla.	Calvin H. French.
Trinity University	Waxahachie, Tex.	Samuel L. Hornbeak.
Tusculum College	Greenville, Tenn.	C. O. Gray.
Wabash College	Crawfordsville, Ind.	G. L. Mackintosh.
Washington and Jefferson College	Washington, Pa.	...
Waynesburg College	Waynesburg, Pa.	J. W. McKay.
Western College for Women	Oxford, Ohio	William W. Boyd.
Westminster College	Fulton, Mo.	E. E. Reed.
Westminster College	Salt Lake City, Utah	H. W. Reherd.
Whitworth College	Spokane, Wash.	B. S. Bates.
Wilson College for Women	Chambersburg, Pa.	E. D. Warfield.
Wooster, College of	Wooster, Ohio	.....

Theological Seminaries

Auburn Theological Seminary	Auburn, N. Y.	George B. Stewart.
Biddle University Theological Department	Charlotte, N. C.	H. L. McCrorey.
Bloomfield Theological Seminary	Bloomfield, N. J.	H. E. Richards.
Dubuque German College and Seminary	Dubuque, Iowa	Cornelius M. Steffens.
Lane Theological Seminary	Cincinnati, Ohio	William McKibbin.
Lincoln University Theological Dept.	Lincoln Univ., Pa.	John B. Rendall.
McCormick Theological Seminary	Chicago, Ill.	James G. K. McClure.
Omaha Theological Seminary	Omaha, Neb.	A. B. Marshall.
Princeton Theological Seminary	Princeton, N. J.	J. Ross Stevenson.
San Francisco Theological Seminary	San Anselmo, Calif.	Warren H. Landon.
Theological Seminary of Kentucky	Louisville, Ky.	Wm. A. Ganfield.
Western Theological Seminary	Pittsburgh, Pa.	James A. Kelso.

Academies

Southold Academy	Southold, N. Y.	Bertha R. Stoddard.
Western Reserve Academy	Hudson, Ohio	H. O. Sluss.
W. Nottingham Academy	Colora, Md.	J. B. Leuthner.

Periodicals

The Presbyterian Magazine (monthly), organ of the Mission Boards, New York, Editor, Rev. James M. Snowden; Business Mgr., H. P. Camden; *Presbyterian Advance*, Nashville, Tenn.; *Continent* (weekly), New York City and Chicago, Ill.; *Presbyterian* (weekly), Philadelphia, Pa.; *Presbyterian Banner*, Pittsburgh, Pa.; *Herald and Presbyter* (weekly), Cincinnati, Ohio; *Woman's Work*, New York City, Editor, Mrs. Henry Elliott.

History

The earliest American Presbyterian churches were established in Virginia, New England, Maryland, the Carolinas, and New York, and were chiefly of English origin, their pastors being mostly Church of England ministers holding Presbyterian views. In Virginia the Rev. Alexander Whitaker was installed, about 1614, as pastor of a church which was governed by himself and a few of the most religious men, and in 1630 the Rev. Richard Denton located in Wethersfield, Conn., removed in 1641 to Stamford, Conn., and in 1644 to Hempstead, L. I. Between 1642 and 1649 many of the Virginia Puritans were driven out of that colony and found refuge in Maryland and North Carolina; while Denton and his associates found New Amsterdam more friendly than New England. The English Presbyterian element in Maryland and the colonies to the northward was strengthened by the arrival, from 1670 to 1690, of a considerable number of Scotch colonists, the beginnings of a great immimgration. There were many Presbyterians among the early settlers of New England, and the church founded at Plymouth in 1620, and other churches in that region had ruling elders as officers. Several synods were also held, one of which, in 1649, adopted the Westminster Standards for doctrine. English-speaking Presbyterians were first found in New York City in 1643, with the Rev. Francis Doughty as their minister, though no church was organized there until 1717. Presbyterian churches of

English origin, however, were established earlier on Long Island, among which are to be noted Southold (1640) and Jamaica (1656). The founders of the earliest churches in New Jersey—Newark (1667), Elizabeth (1668), Woodbridge (1680), and Fairfield (1680)—were from Connecticut and Long Island. The first church in Pennsylvania was that founded by Welsh colonists at Great Valley about 1690, while the church in Philadelphia dates from 1698. In 1683 the Presbytery of Laggan, Ireland, in response to a letter from William Stevens, a member of the Council of the Colony of Maryland, sent to this country the Rev. Francis Makemie, who became the apostle of American Presbyterianism. He gave himself to the work of ecclesiastical organization, and at last succeeded in bringing into organic unity some of the scattered Presbyterian churches throughout the colonies.

In the spring of 1706, 7 ministers, representing about 22 congregations, not including the Presbyterians of New England, Virginia, the Carolinas, and Georgia, met at Philadelphia and organized a presbytery, which in 1717 was transformed into a synod.

The synod in 1729 passed what is called the "adopting act," by which it was agreed that all the ministers under its jurisdiction should "declare their agreement in, and approbation of, the Confession of Faith, with the Larger and Shorter Cathechisms of the Assembly of Divines at Westminster, as being, in all essential and necessary articles, good forms of sound words, and systems of Christian doctrine," and also "adopt the said Confession and Catechisms as the confession of their faith." At the same time the synod also denied to the civil magistrate power over the church and power to persecute any for their religion.

The general religious movement which characterized the early part of the eighteenth century, and manifested itself in Germany in Pietism, in England in Methodism, and in the American colonies in The Great Awakening, deeply affected the Presbyterian Church. When Whitefield came to the country in 1739, he found most congenial fellow-workers in Gilbert Tennent, William Tennent, Jr., and their associates of the Log College. They, however, became so severe in their denunication of "unconverted ministers" as to arouse bitter opposition; and the result was a division, one party, the "New Side," endorsing the revival and insisting that less stress should be laid on college training, and more on the evidence that the candidate was a regenerate man, and called by the Holy Ghost to the ministry; the other, the "Old Side," opposing revivals and disposed to insist that none but graduates of British universities or New England colleges should be accepted as candidates for the ministry. There was also divergence of views with regard to the interpretation of the Standards, but in 1758 the bodies reunited upon the basis of the Westminster Standards pure and simple. At that date the church consisted of 98 ministers, about 200 congregations, and some 10,000 communicants.

It was during the period of this division that the New Side established, in 1746, the College of New Jersey, later Princeton University, for the purpose of securing an educated ministry. In 1768, the College called John Witherspoon from Scotland and installed him as president and professor of divinity.

Ecclesiastical forces were among the powerful influences operating to secure the separation of the colonies from Great Britain, and the opening of the Revolutionary War found the Presbyterian Church on the colonial side. The general synod called upon the churches to uphold firmly the resolutions of Congress and to let it be seen that they were "able to bring out the whole strength of this vast country to carry them into execution." At the close of the war the synod congratulated the churches on the "general and almost universal attach-

ment of the Presbyterian body to the cause of liberty and the rights of mankind."

With the restoration of peace in 1783 the Presbyterian Church gradually recovered from the evils wrought by war, and the need of further organization was deeply felt. It had always been ecclesiastically independent, having no organic connection with European or British churches of like faith; but the independence of the United States had created new conditions for the Christian churches as well as for the American people. All denominations were no longer merely tolerated, but were entitled to full civil and religious rights in all the states. In view of these new conditions, the synod, in May, 1788, adopted, as the constitution of the church, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government and Discipline, and the Directory for the Worship of God. Certain changes were made in the Confession, the Catechisms, and the Directory, in behalf of liberty in worship, and in prayer, and, above all, of freedom from control by the state. The Form of Government was altogether a new document and established the General Assembly as the governing body in the church. The first General Assembly met in 1789 in Philadelphia.

The first important movement in the church after the adoption of the constitution was the formulation of a Plan of Union with the Congregational associations of New England. It began with correspondence in 1792, and reached its consummation in the agreements made from 1801 to 1810 between the General Assembly and the associations of Connecticut and of other states. This plan allowed C ngregational ministers to serve Presbyterian churches, and vice versa; and also allowed to churches composed of members of both denominations the right of representation in either presbytery or council. It remained in force until 1837, and was useful to both denominations in securing the results of the great revivals of religion throughout the country, and also in furthering the causes of home and foreign missions, but, on the other hand, it introduced administrative peculiarities and doctrinal tendencies that gave rise to serious apprehensions among many Presbyterians.

What is known as the Cumberland separation took place during this period. The Presbytery of Cumberland ordained to the ministry persons who, in the judgment of the Synod of Kentucky, were not qualified for the office, either by learning or by sound doctrine. The controversies between the two judicatories resulted in the dissolution of the presbytery by the synod in 1806, and finally, in 1810, in arrangements for the organization of the Cumberland Presbyterian Church.

The membership of the church during this period, 1790 to 1837, increased from 18,000 to 220,557, due mainly to a revival of religion, of which camp meetings were one of the main features in western Pennsylvania, Ohio, and Kentucky. In this period also the first theological seminary of the church was founded at Princeton, N. J. (1812), and most of the missionary and benevolent boards were established.

The Presbyterian Church has always maintained the rights of women in the church in connection with administrative affairs. Women members have ordinarily voted for pastors and other spiritual church officers. Women's foreign missionary societies were organized as early as 1870, and women's work in home missions in 1879. There is also a woman's department of the Freedmen's Board. The last step taken by the church in connection with the Christian service of women was the adoption, in 1915, of a provision in the form of government authorizing the election and setting apart of deaconesses in each of the churches, these officers being under the direction of the session.

The official publications of the church are the records of the General Presbytery, 1706-1716; of the General Synod, 1717-1788, and of the General Assembly, 1789-1921, each in printed form. They are the most complete ecclesiastical records in the United States of America. Both the minutes of the General Assembly and the reports of the boards are now issued annually.

The standards of the Presbyterian Church in the United States of America are twofold—the standards of doctrine and the standards of government, discipline, and worship. These last are contained in documents known as the "form of government," the "book of discipline," and the "directory for worship," and, taken together, form the constitution of the church. They were first adopted in 1788, and amendments and additions have been made from time to time, the book of discipline being entirely reconstructed in 1884-85.

Doctrine

The standards of doctrine of the Presbyterian Church in the United States of America are the Westminster Confession of Faith and the Larger and Shorter Catechisms. These were first adopted in 1729. In 1788 certain amendments to the Confession and Larger Catechism were approved by the General Synod, giving expression to the American doctrine of the independence of the church and of religious opinion from control by the state. In 1886 the clause forbidding marriage with a deceased wife's sister was stricken out, and in 1902 certain alterations were again made, and there were added two chapters, "Of the Holy Spirit," and "Of the Love of God and Missions." A declaratory statement was also adopted setting forth the universality of the gospel offer of salvation, declaring that sinners are condemned only on the ground of their sin, and affirming that all persons dying in infancy are elect and therefore saved. As a whole, these standards are distinctly Calvinistic. They emphasize the sovereignty of God in Christ in the salvation of the individual; affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not a reward for faith, but that both faith and salavtion are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God and of God alone; and that he who is once actually saved is always saved.

Discipline is defined in the book of discipline as "the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in His church." In practice it is controlled by a policy of guidance and regulation, rather than one of restriction and punishment. Christian liberty is regarded as consistent with the wise administration of Christian law.

The Directory for Worship makes no restriction as to place or form. The church insists upon the supreme importance of the spiritual element, and leaves both ministers and people at full liberty to worship God in accordance with the dictates of their own consciences. The sacraments are administered by ministers only, and ordinarily only ministers and licentiates are authorized to teach officially. A book of common worship was approved by the General Assembly in 1906 for optional use by pastors and congregations.

Polity

The organization of the Presbyterian Church in the United States of America is set forth in the Form of Government. It has as its two principal factors the ministers as representatives of Christ and the ruling elders as representatives of the people; and these two classes constitute the four judicatories which form the administrative system. These are the session, which governs the congregation; the presbytery, which governs a number of congrega-

tions within a limited geographic district; the synod, which governs the congregations within a larger geographic district; and the general assembly, which is the supreme judicatory. All of these courts are vested with legislative, executive, and judicial powers.

Applicants for church membership are examined by the session as to their Christian life and belief, but are not required to assent to the creed of the church. The usual form of baptism is sprinkling, both for infants and unbaptized adults on confession of faith. The invitation to the Lord's Supper is usually general for all evangelical Christians.

The General Assembly is the highest judicatory of the Presbyterian Church. It is composed of an equal number of clerical and lay commissioners.

Its officers are a moderator and a stated clerk. The term of the stated clerk is five years and he may be elected to succeed himself. The moderator serves for one year and with the stated clerk acts as the representative of the church during the interim between the meetings of the General Assembly. The General Assembly decides all controversies respecting doctrine and discipline, erects new synods, appoints the various boards and commissions, receives and issues all appeals, etc. Its decision is final, except in all cases affecting the constitution of the church. It meets annually on the third Thursday in May.

The General Assembly has appointed permanent executive and judicial commissions with carefully regulated and restricted powers. Membership on these bodies is ordinarily limited to three years. Of the executive commission the moderator is the chairman and the stated clerk the secretary.

PRESBYTERIAN CHURCH IN THE UNITED STATES (South)

General Assembly, annual; next meeting, Charleston, W. Va., May 18, 1922.

Seventeen synods; 88 presbyteries.

Officers of the General Assembly: *Mod.*, Rev. A. B. Curry, Memphis, Tenn.; *Stated Clerk and Treas.*, Rev. Thomas H. Law, Spartanburg, S. C.; *Permanent Clerk*, Rev. J. D. Leslie, Cisco, Tex.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS, 156 Fifth Ave. N., Nashville, Tenn. *Exec. Sec.*, Rev. Egbert W. Smith; *Sec. Foreign Correspondence and Editor*, Rev. S. H. Chester; *Associate Field and Foreign Sec.*, Rev. J. O. Reavis; *Treas.*, Edwin F. Willis.

EXECUTIVE COMMITTEE OF HOME MISSIONS, 1522 Hurt Bldg., Atlanta, Ga. *Exec. Sec.*, Rev. S. L. Morris; *Sec.*, Rev. Homer McMillan; *Treas.*, A. N. Sharp.

EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF, 410 Urban Bldg., Louisville, Ky. *Exec. Sec.*, Rev. Henry H. Sweets; *Treas.*, John Stites.

EXECUTIVE COMMITTEE OF PUBLICATION AND SABBATH SCHOOL WORK, *Publishing House*, 6 and 8 N. Sixth St., Richmond, Va. *Exec. Sec. and Treas.*, R. E. Magill.

PERMANENT COMMITTEE ON BIBLE SOCIETY. *Chmn.*, Rev. Russell Cecil, Richmond, Va.

PERMANENT COMMITTEE ON STEWARDSHIP. *Gen. Sec.*, Rev. M. E. Melvin, Chattanooga, Tenn.

PERMANENT COMMITTEE ON THE SABBATH AND FAMILY RELIGION. *Chmn.*, Rev. Robert Hill, Tyler, Tex.

Supt. Sunday Schools and Young People's Societies, Rev. Gilbert Glass, Richmond, Va.

WOMAN'S AUXILIARY, Field Bldg., Taylor and Olive Sts., St. Louis, Mo. *Sec.,* Mrs. W. C. Winsborough.

Colleges and Schools

Name	*Location*	*President or Dean*
Assembly's Training School	Richmond, Va.	W. L. Lingle.
Agnes Scott College	Decatur, Ga.	F. H. Gaines.
Alabama Presbyterian College for Men	Anniston, Ala.	David Park.
Arkansas College	Batesville, Ark.	W. S. Lacy.
Austin College	Sherman, Tex.	T. S. Clyce.
Belhaven College	Jackson, Miss.	
Chicora College for Women	Columbia, S. C.	S. C. Byrd.
Daniel Baker College	Brownwood, Tex.	S. E. Chandler.
Davidson College	Davidson, N. C.	William J. Martin.
Davis and Elkins College	Elkins, W. Va.	James E. Allen.
Flora Macdonald College	Red Springs, N. C.	C. G. Vardell.
Hampden-Sidney College	Hampden-Sidney, Va.	J. D. Eggleston.
Isbell Presbyterian College for Girls	Talladega, Ala.	C. Gerard White.
King College	Bristol, Tenn.	Tilden Scherer.
Lewisburg Seminary	Lewisburg, W. Va.	John I. Armstrong.
Mary Baldwin Seminary	Staunton, Va.	Miss M. P. Higgins.
Mississippi Synodical College	Holly Springs, Miss.	R. T. Cooper.
Mitchell College	Statesville, N. C.	J. M. Moore.
Oklahoma Presbyterian College for Girls	Durant, Okla.	E. H. Lyle.
Palmer College and Academy	De Funiak Spgs., Fla.	W. M. Kemper.
Peace Institute	Raleigh, N. C.	Miss M. O. Graham.
Presbyterian College of S. C.	Clinton, S. C.	D M. Douglas.
Queens College	Charlotte, N. C.	
Sayre College	Lexington, Ky.	A. S. Venable.
Silliman College	Clinton, La.	U. B. Currie.
Southwestern Presbyterian University	Clarksville, Tenn.	Chas. Edward Diehl.
Stonewall Jackson College	Abingdon, Va.	F W. Alexander.
Synodical College	Fulton, Mo.	John James.
Texas Presbyterian College	Milford, Tex.	French W. Thompson.
Westminster College	Fulton, Mo.	E. E. Reed.

Theological Seminaries

Austin Theological Seminary	Austin, Tex.	Thomas W. Currie.
Columbia Seminary	Columbia, S. C.	Melton Clark.
Presbyterian Theological Seminary of Ky.	Louisville, Ky.	J. M. Vander Meulen.
Stillman Institute (colored)	Tuscaloosa, Ala.	R. K. Timmons.
Union Theological Seminary	Richmond, Va.	W. W. Moore.

Periodicals

Christian Observer, Louisville, Ky., Editor, Rev. David M. Sweets; *Presbyterian Standard,* Charlotte, N. C., Editor, Rev. J. R. Bridges; *Presbyterian of the South,* Richmond, Va., Editor, Rev. W. S. Campbell; *Missionary Survey,* Edited by the Board Secs., Rev. S. H. Chester, Rev. S. L. Morris, Rev. Henry H. Sweets, R E. Magill and Mrs. W. C. Winsborough.

History

When the Civil War broke out, in 1861, the Old School General Assembly of the Presbyterian Church, in session in Philadelphia, through what were known as the "Spring resolutions," pledged its whole constituency to the support of the Federal Government in the contest which was then beginning. The Southern churches which were connected with the assembly took the ground that this action violated the constitution of the church, in that it assumed to decide a disputed political question, and would inevitably introduce the strife and rancor of political discussion into the church courts. There was also a deep-seated conviction that the difference of opinion as to the status of slavery was radical and irreconcilable. The great majority of the Northern churches, whether or not they gave formal expression to their belief, regarded slavery as sinful. The Southern churches refused absolutely to "make slaveholding a sin or non-

slaveholding a term (condition) of communion." Accordingly 47 presbyteries formally withdrew from connection with the Old School General Assembly, and their commissioners met in Augusta, Ga., December 4, 1861, and organized the General Assembly of the Presbyterian Church in the Confederate States of America.

In 1864 the United Synod and the General Assembly of the Confederate States came together, and in the following year adopted the name, "The Presbyterian Church in the United States." This united church was further enlarged by the accession of several bodies which had proclaimed themselves independent of the Northern Assembly, in protest against any political action by an ecclesiastical body. Of these, the largest were the Synod of Kentucky, which joined in 1869, and the Synod of Missouri, which joined in 1874.

As the discussions connected with the Civil War subsided, fraternal relations were established with the Northern churches in 1882, and in 1888 the two General Assemblies held a joint meeting in Philadelphia in celebration of the centenary of the adoption of the constitution of the church. In 1897 each assembly celebrated the two hundred and fiftieth anniversary of the Westminster Assembly, which formulated the Confession of Faith and Catechism of the Church.

Various efforts have been made to bring together these two great sections of the Presbyterian Church. As yet, however, they have not been successful, owing partly to differences in doctrinal emphasis and church conduct, but chiefly to diversity in community and church life. The Northern churches make no distinction between white and Negro; the Southern churches have adopted a policy of separation, being moved thereto by the conviction that the best development of the Negroes would be secured by the increased responsibility thus laid upon them, and by apprehension that social embarrassment might result from ecclesiastical relations. So far as may be, the Negro members are organized into separate congregations, and these into separate presbyteries, with reference to an ultimate colored Presbyterian Church. An independent synod was thus set off by the assembly in 1897, but two presbyteries, composed exclusively of negroes, owing to remoteness, remained as constituent parts of the synods in whose bounds they are located. However, in 1916, the General Assembly constituted these and two other Negro presbyteries existing within its territory into a synod composed exclusively of Negro ministers and members, yet being a constituent part of the Presbtyerian Church in the United States.

Doctrine and Polity

In doctrinal matters the church is strictly Calvinistic, adheres closely to the standards, and, while allowing liberty of dissent in minor matters, requires strict creed subscription from all its ministers and office bearers. It particularly excludes from its courts all discussion of political questions, holds to the plenary inspiration of the Bible, and has not abated faith in its inerrancy. It claims that the Scriptures forbid women the public expounding of God's Word, or other functions pertaining to an ordained minister, but admits their services in other lines of Christian work.

In polity the principal distinctive feature is the recognition of ruling elders as entitled to deliver the charge in the installation of a pastor and to serve as moderators of any of the higher courts.

CUMBERLAND PRESBYTERIAN CHURCH

General Assembly, annual; next meeting at Greenville, Tenn. May 18-24, 1922.

Twelve synods and 70 presbyteries.

Officers: *Mod.*, Judge John B. Tally, Scottsboro, Ala.; *Stated Clerk and Treas.*, Rev. D. W. Fooks, Nashville, Tenn.

BOARD OF MISSIONS AND CHURCH ERECTION. *Pres.*, Rev. A. M. Buchanan, Moberly, Mo.; *Treas.*, Rev. J. W. Duvall.

BOARD OF EDUCATION. *Pres.*, A. C. Biddle, Clarksville, Tenn.; *Cor. Sec. and Treas.*, Rev. W. B. Cunningham, Union City, Tenn.

BOARD OF PUBLICATION, SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK, Nashville, Tenn. *Pres.*, Rev. J. M. Cook, Loudon, Tenn.; *Sec. and Treas.*, Rev. Charles R. Matlock, Cleveland, Tenn.

BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. C. A. Galloway, Jackson, Tenn.; *Cor. Sec. and Treas.*, Rev. John A. McLane, Bethany, Ill.

COMMITTEE ON PROHIBITION. *Chmn.*, Rev. J. B. Eshman, Springfield, Mo.

TITHING BOARD. *Evangelist*, Rev. Hugh McCord, Marshall, Mo.; *Treas.*, Mrs. Vint N. Bray Freeman, Mansfield, Mo.

Colleges

Name	*Location*	*Dean*
Bethel College	McKenzie, Tenn.	
Cumberland College (temporarily suspended)	Leonard, Tex.	

Theological Seminary

Cumberland Presbyterian Theological Seminary	McKenzie, Tenn.	P. F. Johnson.

Periodical

Cumberland Presbyterian, Nashville, Tenn., Editor, Rev. J. W. Stiles.

History

The opening years of the nineteenth century witnessed a remarkable religious awakening in various parts of the United States. Revivals were numerous and in certain sections were accompanied by strange "bodily exercises." As the revival work progressed, physical manifestations became so marked as to create an unfavorable reaction, and some Presbyterian ministers set themselves against the entire movement. Others favored it, on the ground that various communities in which it was carried on were indeed transformed. The division in sentiment resulted finally in two distinct parties, revival and antirevival; the one inclined to regard the bodily exercises as a sign of divine approval; the other unable to see any good in the work because of the extravagances.

At the first meeting of the Synod of Kentucky in 1802 the southwestern portion of the Presbytery of Transsylvania, including the Cumberland country, was constituted the Presbytery of Cumberland. As the revival, which had started in the Transsylvania Presbytery, spread to the various small settlements in this section, the demand for ministers became greater than the supply, and the revival party, which controlled the new presbytery, believed that the emergency, as well as precedent, justified them in introducing into the ministry men who had not had the usual academic and theological training. A few such were inducted into the ministry ,and others were set apart as "exhorters." In addition to this, those thus inducted into the ministry were permitted, if they so desired, to adopt the Westminster Confession "as far as they deemed it agreeable to the Word of God," the reservation having special reference to "the idea of fatality, which," as they later expressed it, "seems to be taught under the mysterious doctrine of predestination."

The antirevival party objected both to the admission into the ministry of men who were not up to the usual literary and theological standard, and to the permission of this reservation in regard to doctrine.

The result after much controversy was the organization of a new independent presbytery February 4, 1810. The organization grew rapidly, and in the course of a few years it became apparent that a new denomination had entered upon its career. At first it was referred to as "the members of the Cumberland Presbytery." As the denominational idea became more apparent, it was called the "Cumberland Presbyterian," the next step being to call it the "Cumberland Presbyterian Church."

In October, 1813, the Presbytery of Cumberland, or General Presbytery, was divided into 3 presbyteries, and a general synod was constituted. This continued to be the supreme judicatory until 1828, when there was a reorganization. In place of the general synod, 4 synods were constituted and a general assembly, which met in 1829.

After the War Between the States a mutual agreement for the establishment of the Colored Cumberland Presbyterian Church was reached, as affording to the Negroes the opportunities they needed most for church development.

Doctrine

In doctrine the Cumberland Presbyterian Church is essentially Calvinistic of the more moderate type; that is, it has uniformly protested against the doctrine of reprobation; but recognizes fully the sovereignty of God and the doctrine of the perseverance of the saints. The Westminster Confession continued to be the creed of the church until 1814, when a revision was made which was designed to be a popular statement of doctrine emphasizing human responsibility, and this was again revised along much the same lines in 1883.

So far as church membership is concerned, no subscription to the confession is required. Those who are ordained to the ministry, eldership, and diaconate, are required to subscribe to the Confession of Faith.

Polity

In polity the Cumberland Presbyterian Church has always been thoroughly presbyterian, its government being exercised by the various courts—session, presbytery, synod, and general assembly. The principle of delegated authority is supreme, and the conditions of church membership include a pledge to abide by and support the rules and regulations of the Cumberland Presbyterian Church.

UNITED PRESBYTERIAN CHURCH

General Assembly, annual; next session, Cambridge, Ohio, May 24, 1922.

Seventy presbyteries.

Officers of the General Assembly: *Mod.*, Rev. A. F. Kirkpatrick, Burlington, Washington; *Stated Clerk*, Rev. David F. McGill, Bellevue, Pa.

BOARD OF FOREIGN MISSIONS, Philadelphia, Pa. *Cor. Sec.*, Rev. W. B. Anderson, 200 N. 15th St., Philadelphia, Pa.; *Treas.*, Robert L. Latimer, 24 N. Front St., Philadelphia, Pa.

BOARD OF HOME MISSIONS, 703 Publication Bldg., Pittsburgh, Pa. *Cor. Sec.*, Rev. R. A. Hutchison; *Treas.*, J. Allison Reed.

BOARD OF FREEDMEN'S MISSIONS, 608 Publication Bldg., Pittsburgh, Pa. *Cor. Sec. and Treas.*, Rev. R. W. McGranahan.

BOARD OF CHURCH EXTENSION, 701 Publication Bldg., Pittsburgh, Pa. Cor. *Sec.*, J. J. Porter, 209 Ninth St., Pittsburgh, Pa.; *Treas.*, George C. Arnold, Monongahela National Bank, Pittsburgh, Pa.

BOARD OF EDUCATION, 1344 E. 63d St., Chicago, Ill. *Cor. Sec.*, Rev. John E. Bradford; *Treas. of Income Funds*, Hugh R. Moffett, Monmouth, Ill.; *Treas. of Permanent Funds*, R. L. Wray, Monmouth, Ill.

BOARD OF PUBLICATION, Publication Bldg., 209 Ninth St., Pittsburgh, Pa. *Business Mgr.*, Rev. E. M. Milligan; *Cor. Sec.*, Rev. John McNaugher; *Editor of Sabbath School Periodicals*, Rev. R. J. Miller; *Chmn. of Sabbath School Committee*, T. J. Gillespie; *Treas.*, George C. Arnold.

BOARD OF MINISTERIAL RELIEF, Philadelphia, Pa. *Cor. Sec.*, Rev. J. C. Scouller, 200 N. 15th St., Philadelphia, Pa.; *Treas.*, W. J. Graham, 201 Bulletin Bldg., Philadelphia, Pa.

WOMEN'S BOARD, Publication Bldg., Pittsburgh, Pa. *Sec.*, Miss Jennie Wallace; *Treas.*, Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa. Organ: *Woman's Missionary Magazine.*

YOUNG PEOPLE'S WORK. *Gen. Sec.*, Rev. J. A. Cosby, Elwood City, Pa.

MISSIONARY AND EFFICIENCY COMMITTEE, Pittsburgh, Pa. *Chmn.*, Rev. W. I. Wishart, 2333 Perrysville Ave., N. S., Pittsburgh, Pa.; *Exec. Sec.*, Rev. J. H. White, 209 Ninth St., Pittsburgh, Pa.; *Treas.*, J. Allison Reed.

Colleges

Name	*Location*	*President*
Cooper Memorial Colege	Sterling, Kans.	Ross T. Campbell.
Knoxville College	Knoxville, Tenn.	J. Kelley Giffen.
Monmouth College	Monmouth, Ill.	Thomas H. McMichael.
Muskingum College	New Concord, Ohio	J. Knox Montgomery.
Tarkio College	Tarkio, Mo.	Jos. Addison Thompson.
Westminster College	New Wilmington, Pa	W. C. Wallace.

Theological Seminaries

Name	*Location*	*President*
Pittsburgh Theological Seminary	Pittsburgh, Pa.	John McNaughter.
Xenia Theological Seminary	St. Louis, Mo.	Joseph Kyle.

Periodicals

United Presbyterian (weekly), Pittsburgh, Pa., Editor, Rev. W. J. Reid; *Christian Union Herald* (weekly), Pittsburgh, Pa., Editor, Rev. R. J. Miller.

History

The most successful attempt at union of the different Presbyterian bodies in the United States which represent the Covenanter and Secession movements in Scotland, was that accomplished in 1858, when the greater part of the Associate Synod (Secession) and the Associate Reformed Synod (Secession and Covenanter) were brought together in the United Presbyterian Church of North America, in the city of Pittsburgh. Whatever was distinctive in the views and usages of the two branches of the church, together with their colleges, seminaries, missionary enterprises, traditions, and records, became the inheritance of the United Church.

Doctrine

The United Presbyterian Church accepts the Westminster Confession of Faith and Catechisms as its doctrinal standards, modifying somewhat the chapters on the power of civil magistrates. Accompanying these standards, as a part of the basis of the union, was a

"judicial testimony," declaring the sense in which these symbols were received. This testimony, consisting of eighteen articles, contains the declarations of doctrine and order on which the United Presbyterian Church justifies its separation from other Presbyterian churches.

These eighteen articles affirm: The plenary inspiration of the Scriptures; the eternal sonship of Christ; the fall of man in Adam's transgression; man's present inability to secure salvation; atonement through the satisfaction of the justice of God by the sacrifice of Christ, who thereby placed himself in the room of a definite number chosen before the foundation of the world; the imputation of Christ's righteousness to the believer; the free and unconditional offer of salvation to all who hear it; the necessity of appropriation and persuasion, as well as of intellectual assent to the gospel, in order to saving faith; repentance as a fruit of justifying faith, not a ground of the sinner's pardon; obedience to the moral law as a perpetual obligation, but not a condition of salvation; the quickening, regenerating, sanctifying work of the Holy Spirit; the headship of Christ, involving His dominion over the church and over all created things; the supremacy, in authority and obligations, of the law of God; that slaveholding is a violation of that law; that secret societies are inconsistent with the letter and spirit of Christianity; that the observance and offer of church communion should be limited to those keeping the ordinances; that public social covenanting is a moral duty; that the songs contained in the Book of Psalms should be used in public and private worship, to the exclusion of the devotional compositions of uninspired men.

Polity

In organization and government the church is in accord with other Presbyterian bodies, having the same courts—session, presbytery, synod, and general assembly—and observing the same general methods of baptism, admission to church membership, ordination to the ministry, etc.

COLORED CUMBERLAND PRESBYTERIAN CHURCH

General Assembly, annual.

Seventeen presbyteries and 4 synods.

Officers: *Mod.*, Rev. H. M. Bishop, Martin, Tenn.; *Stated Clerk*, Rev. James Edwards, Huntingdon, Tenn.; *Treas.*, Elder F. L. McWilliams, Athens, Ala.

EXECUTIVE COMMITTEE. *Chmn.*, J. M. W. DeShong, Milan, Tenn.; *Vice-Chmn.*, Rev. Wm. Fowlks; *Treas.*, Rev. E. J. Simpson, Providence, Ky.; *Sec.*, Elder J. J. Jenkins, Elkwood, Ala.

BOARD OF MISSIONS. *Pres.*, J. M. W. DeShong, Fayetteville, Tenn.; *Vice-Pres.*, Rev. E. E. Jones; *Rec. Sec.*, Rev. Wm. Fowlks; *Fin. Sec.*, W. D. Edington, London, Tenn.; *Treas.*, C. H. Dozier, Elkwood, Ala.

BOARD OF PUBLICATION. *Pres.*, Rev. C. H. Jordan; *Sec.*, G. W. Sadler, Waco, Texas.

BOARD OF EDUCATION. *Pres.*, Elder P. H. Hill, Nashville, Tenn.

BOARD OF MINISTERIAL RELIEF. Pres., Rev. John Page; *Sec.*, Rev. R. H. Goodloe, Dyersburg, Tenn.; *Treas.*, Elder D. W. Beadle, Madison, Ala.

WOMAN'S BOARD OF MISSIONS. *Pres.*, Mrs. Bettie Todd-Bonner, Chicago, Ill.

School

Name	*Location*	*Principal*
Milan Industrial and Bible Institute	Milan, Tenn	Miss Phoebe Mitchum.

Periodical

The Colored Cumberland (semi-monthly), Gen. Mgr., J. M. W. DeShong, Milan, Tenn.

History

Before the Civil War it was estimated that there were about 20,000 Negro members of the Cumberland Presbyterian Church. They belonged to the same congregations as the white people, and sat under the same pastors, though they had preachers of their own race, and often held separate meetings. These preachers, however, were not fully ordained and were practically little more than exhorters. With the close of the war and the changed conditions, these Negro members organized separate churches, and later sought a separate ecclesiastical organization. They were legally set apart by the General Assembly of the Cumberland Presbyterian Church, at Murfreesboro, Tenn., in May, 1869, each synod being instructed to order the presbyteries in its bounds to ordain the Negro ministers under their charge and organize them into presbyteries of their own. Accordingly, in the fall of that year, three presbyteries, all in Tennessee, were set apart. The first synod organized was the Tennessee Synod, in 1871, at Fayetteville; and the first General Assembly was organized in 1874 at Nashville. The discussion and final action in regard to union with the Presbyterian Church in the United States of America has not materially affected this body, which remains distinct.

Doctrine and Polity

In doctrine the Colored Cumberland Presbyterian Church accepts in general the Westminster Confession of Faith, but emphasizes the following points: (1) There are no eternal reprobates; (2) Christ died not for a part only, but for all mankind; (3) all persons dying in infancy are saved through Christ and the sanctification of the Spirit; (4) the Spirit of God operates in the world coextensively with Christ's atonement, in such a manner as to leave all men inexcusable.

In polity the Colored Cumberland Presbyterian Church is in accord with other Presbyterian bodies, having the usual courts—session, presbytery, synod, and general assembly—and, as officers, bishops or pastors, ruling elders, and deacons.

WELSH PRESBYTERIAN CHURCH

(Calvinistic Methodist)

This body has recently united with the Presbyterian Church, U. S. A.

ASSOCIATE REFORMED PRESBYTERIAN SYNOD

Synod, annual; last meeting, Richland, Tenn., May 5-8, 1921.

Seven presbyteries, 1 in Mexico, and 1 in India.

Officers of Synod: *Mod.*, Rev. W. A. M. Plaxco, Kannapolis, N. C.; *Principal Clerk,* Rev. A. S. Rogers, Rock Hill, S. C.

BOARD OF FOREIGN MISSIONS, Due West, S. C. *Chmn.*, Rev. F. Y. Pressly; *Sec.*, Rev. G. G. Parkinson; *Treas.*, P. L. Grier.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Chmn.*, Rev. J. C. Galloway, Gastonia, N. C.; *Cor. Sec.*, Rev. R. G. Miller, Charlotte, N. C., R. F. D. 1; *Treas.*, Rev. G. R. White, Charlotte, N. C., R. F. D.

SABBATH SCHOOL AND YOUNG PEOPLE'S WORK. *Gen. Sec.*, Rev. J. W. Carson, Newberry, S. C.

JUNIOR CHRISTIAN WORK. *Gen. Sec.*, Mrs. W. B. Lindsay, Charlotte, N. C.

WOMAN'S WORK. *Gen. Sec.*, Mrs. J. R. Miller, Rock Hill, S. C.

BOARD OF MINISTERIAL RELIEF. *Sec.*, Rev. R. W. Carson, Brunswick, Tenn.

Colleges

Name	*Location*	*President or Dean*
Bryson College	Fayetteville, Tenn.	H. B. Blakely.
Erskine College	Due West, S. C.	R. C. Grier.
Woman's College	Due West, S. C.	Richard L. Robinson.

Theological Seminary

Theological Seminary	Due West, S. C.	F. Y. Pressly.

Periodical

Associate Reformed Presbyterian, Due West, S. C., Editor, Rev. R. M. Stevenson.

History

The union in 1782 of the Reformed Presbytery, representing the old Scotch Covenanters, and the Associate Presbytery, representing the Associate Synod, Anti-Burgher, of Scotland, in the Associate Reformed Presbyterian Church, was followed by a steady increase in the strength of that body, until it included four synods which were organized under a general synod. One of these synods, the Synod of the Carolinas, became somewhat doubtful of the loyalty of the general synod to the distinctive principles of the Scotch churches, and withdrew in 1821, becoming in the next year an independent body—the Associate Reformed Synod of the South, so called to distinguish it from other Associate Reformed synods in the North. By the union of 1858, which formed the United Presbyterian Church, there ceased to be any other Associate Reformed synods in the North or elsewhere, and there being no longer need of the distinction, the synod, in 1913, dropped the phrase "of the South," and adopted the name Associate Reformed Presbyterian Church.

Doctrine and Polity

In doctrine the synod is thoroughly Calvinistic, having the same symbols of faith as the other Reformed Presbyterian churches. In polity it is presbyterian, in close accord with other similar bodies. Its distinctive feature, it claims, is the exclusive use of the Psalms in praise.

REFORMED PRESBYTERIAN CHURCH

(Old School)

Synod, annual; next meeting at Olathe, Kansas, May 17, 1922.

Officers: *Mod.*, T. M. Slater, D. D., Seattle, Wash.; *Clerk*, Rev. D. C. Mathews, New Alexandria, Pa.; *Stated Clerk and Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

BOARD OF TRUSTEES. *Pres.*, George A. McKee, Pittsburgh, Pa.; *Sec.-Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

FOREIGN MISSION BOARD. *Pres.*, R. J. Bole, New York, N. Y.; *Sec.*, Rev. F. M. Wilson, 2410 N. Marshall St., Philadelphia, Pa.; *Treas.*, Jos. M. Steele, 1600 Arch St., Philadelphia, Pa.

HOME MISSION BOARD. *Pres.*, Rev. Robert Park, Parnassus, P *Sec.-Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

JEWISH MISSION BOARD. *Sec.*, Rev. M. M. Pearce, 315 Buckin ham Place, Philadelphia, Pa.; *Treas.*, Jos. M. Steele, Philadelphia,

BOARD OF CHURCH ERECTION. *Pres.*, R. J. Bole, New York Ci *Sec.*, Rev. R. C. Montgomery, Philadelphia, Pa.; *Treas.*, Jos. M. Ste Philadelphia, Pa.

BOARD OF RELIEF. *Pres.*, A. F. Reid, Morning Sun, Iowa; *S* Rev. H. G. Patterson, Morning Sun, Iowa; *Treas.*, James S. Ti Philadelphia, Pa.

Secretary of the Forward Movement, Rev. D. H. Elliott, 1101 10th St., Topeka, Kans.

College

Name	*Location*	*President*
Geneva College	Beaver Falls, Pa.	A. A. John

Theological Seminary

Theological Seminary	N. S., Pittsburgh, Pa.	R. C. Wylie.

Periodicals

Christian Nation (weekly), New York City, Editor, J. W. Prit ard, 1105 Tribune Building; *Olive Trees* (monthly), Philadelp Pa., Editor, M. M. Pearce.

History

The Presbyterian Church of Scotland was organized by J Knox on his return from a conference with Calvin at Geneva, 1560. As it became evident that the Stuart dynasty was bitterly posed to the organization, because of its asserted independence state control, a movement was started in 1580, though appare not fully organized, for covenanting together in defense of the P byterian Church, and this movement secured a quasi indorsem from James VI. On the 28th of February, 1638, in Grayfri Church, Edinburgh, the Covenant, with important additions, to ad it to the times, was renewed.

Anticipating hostile action from the king, the Covenanters p pared for war, and the following years were signalized by const hostilities, which continued until 1640, when an agreement was sig for commissioners to settle the points in dispute, and the "Sole League and Covenant" was received by "the English Parliam and the Assembly of Divines in 1643." This covenant consisted in oath to be subscribed by all sorts of persons in both kingdoms, whe by they bound themselves to preserve the Reformed religion in Church of Scotland, in doctrine, worship, discipline, and governm * * * according to the Word of God and practice of the best formed churches and to endeavor to bring the churches of God the three kingdoms to the nearest conjunction and uniformity religion, confession of faith, form of church government, directo for worship, and catechising; to "endeavor, without respect of p sons, the extirpation of popery, prelacy (that is, church governm by archbishops and all other ecclesiastical officers depending on t hierarchy), and whatsoever should be found contrary to sound d trine and the power of godliness"; to "preserve the rights and pri leges of the parliaments, the liberties of the kingdom, and the kin majesty's person and authority in the preservation and defense the true religion and liberties of the kingdom"; to "endeavor t discovery of incendiaries and malignants hindering the reformati of religion and dividing the king from his people, that they may brought to trial and receive condign punishment"; finally, to " sist and defend all those that enter into this covenant and not su ourselves to be divided or to be withdrawn from this blessed uni

ıether to make defection or to give ourselves to a detestable in-
ference or neutrality in this cause."

It was signed by members of both Houses and by civil and mili-
ry officers, and, very reluctantly, by Charles II, in 1650, when he
s hoping to recover the English throne. After his restoration, a
jority in the House of Commons in 1661, ordered it to be burned
the common hangman. In the same year the Scottish Parliament
nounced the covenant and declared the king supreme. The Cove-
nters protested against these wrongs, and, under the name of "Con-
ticlers" and sometimes "Hamiltonians," were subjected to a fierce
d cruel persecution. Without having any special ecclesiastical or-
nization, they formed societies for worship, meeting often in houses,
rns, and caves, and continued to do this even after the accession
William and Mary in 1689. At that time there was established
at was known as the revolution settlement, which again made the
sbyterian Church the state church of Scotland. Some, however,
lieving that in this settlement Reformation principles had been
iously compromised, refused to recognize any longer the authority
the General Assembly, and identified themselves with the Cove-
nters of the previous years; but it was not until 1743 that they
rfected an organization called the Reformed Presbytery of Scotland.

The first minister of this body came to this country from Scot-
nd in 1752. As others joined him they constituted, in 1774, the
formed Presbytery. Eight years later, 1782, this Presbytery united
th the Associate Presbytery in the Associate Reformed Presby-
rian Church. As in the case of the Associate Presbytery, there
re some that were dissatisfied, and in 1798 the Reformed Pres-
tery was reorganized. At the meeting of the Presbytery held
1800 it was stated that in some of the congregations there were
mbers who owned slaves, and it was resolved that no slaveholder
ould be retained in their communion. This action was enforced,
d accounts for the fact that at the time of the Civil War there
re only three Reformed Presbyterian congregations south of Mason
d Dixon's line, and these were in the border states.

By 1809 the presbytery had grown so that a synod was consti-
ted. Somewhat later, there arose a difference of opinion as to the
actical relation of the members to the Government of the United
tes, which culminated in 1833 in a division of the church. One
rty, the Synod of the Reformed Presbyterian Church (Old Light),
fused to allow its members to vote or hold office under the present
nstitution. The other, the General Synod of the Reformed Pres-
terian Church (New Light), imposed no such restrictions on its
mbers. The discussion resulted in the framing of a new covenant
bodying the engagements of the National Covenant of Scotland and
the Solemn League and Covenant, so far as applicable in this land,
d, in 1871, in Pittsburgh, Pa., the synod engaged for the first time
the act of covenanting.

Doctrine

The synod maintains that God is the source of all legitimate
wer; that He has instituted civil government for His own glory
d the good of men; that He has appointed His Son, the Mediator,
headship over the nations; and that the Bible is the supreme law
d rule in national as well as in all other things. Its members
dge themselves to "promote the interests of public order and jus-
e; to support cheerfully whatever is for the good of the common-
lth in which they dwell;" and to "pray and labor for the peace
d welfare of the country, and for its reformation by a constitu-
nal recognition of God as the source of all power, of Jesus Christ
the Ruler of Nations, of the Holy Scriptures as the supreme
le, and of the true Christian religion." They, however, "refuse to

incorporate by any act with the political body until this blessed reformation has been secured," and explain thus their refusal to vote or hold office.

The Scriptures of the Old and New Testaments are accepted as the very Word of God, and as the supreme standard in all matters relating to faith and practice. Their teachings with reference to doctrine are summarized in the subordinate standards, the Westminster Confession and Catechisms, and the Reformed Presbyterian Testimony; and their teachings with reference to order and worship are summarized, in substance, in the Westminster Form of Church Government and Directory for Worship. The covenant of 1871 is recognized as binding on those who took it, and on those they represent.

Only members in regular standing are admitted to the Lord's Supper. The children of church members only are admitted to the ordinance of baptism. The metrical version of the Psalms alone is used in the service of praise. Instruments of music are not allowed in worship. Connection with secret societies is prohibited.

Polity

Presbyterianism is considered as the "only divinely instituted form of government in the Christian Church." The church courts are the session, the presbytery, and the synod, there being no general assembly. The officers are of two classes, elders and deacons. Elders include both those who rule and those who also teach; the deacons care for the poor, and are usually intrusted with the temporalities. To the latter office women are eligible. In the church courts the ruling elders and the minister are on an equality.

REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD

General Synod, annual; next session, Philadelphia, Pa., May 17, 1922.

Officers: *Mod.*, Rev. James L. Chesnut, 838 Winsor Square, Philadelphia, Pa.; *Stated Clerk and Treas.*, Rev. L. A. Benson, Clay Center, Kans.; *Asst. Clerk*, Rev. R. W. Chesnut, Delanson, N. Y.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. John Parks, 5923 Washington Ave., Philadelphia, Pa.; *Sec.*, Rev. R. W. Chesnut, Delanson, N. Y.; *Treas.*, A. B. McMillan, Sparta, Ill.

BOARD OF HOME MISSIONS. *Pres.*, Rev. Alex. Savage, New Galilee, Pa.; *Sec.*, Rev. R. N. Coleman, R. F. D. Industry, Pa.; *Treas.*, W. J. Imbrie, New Galilee, Pa.

BOARD OF EDUCATION. *Chmn.*, Prof. F. A. Jurkat, Cedarville, Ohio.

BOARD OF CHURCH EXTENSION. *Pres.*, Rev. Thos. Whythe, 17[illegible] N. Marshall St., Philadelphia, Pa.; *Sec.*, Rev. John Parks, 5923 Washington Ave., Philadelphia, Pa.; *Treas.*, W. J. Imbrie, New Galilee, Pa.

SUSTENTATION FUND. *Treas.*, W. J. Imbrie, New Gallilee, Pa.

DISABLED MINISTERS' FUND. *Treas.*, Rev. F. A. Jurkat, Cedarville, Ohio.

College

Name	*Location*	*President*
Cedarville College	Cedarville, Ohio	W. R. McChesney

Theological Seminary

Reformed Presbyterian Theological Seminary	Cedarville, Ohio	W. R. McChesney

Periodicals

Reformed Presbyterian Advocate (monthly), Delanson, N. Y., litor, Rev. R. W. Chesnut.

History

The Reformed Presbyterian (Covenanter) Church, which was organized in 1798 and developed into a synod in 1809, was divided 1833 on the question of the relation of its members to the Government of the United States. One party objected to any participation in public affairs, and the other leaving the decision with the dividual. The former was called the "Synod" and the latter the eneral Synod."

The General Synod holds equally with the Synod to the Westinster Standards, to the headship of Christ over nations, to the doctine of "public social covenanting," to the exclusive use of the salms in singing, to restricted communion in the use of the sacraents, and to the principle of "dissent from all immoral civil institution"; but allows its members to decide for themselves whether e Government of this country should be regarded as an immoral stitution, and thus determine what duties of citizenship devolve on them. They may, therefore, exercise the franchise and hold ice, provided they do not in these civil acts violate the principle at forbids connection with immoral institutions. Many of them do rticipate in elections. Negotiations for the union of the General nod and the Synod failed in 1890, because the latter would not ree to a basis which interpreted the phrase "incorporate with the litical body" as meaning "such incorporation as involves sinful comliance with the religious defects of the written constitution as it now ands, either in holding such offices as require an oath to support e constitution, or in voting for men to administer such offices."

Doctrine and Polity

In doctrine and polity this church is in general accord with other esbyterian bodies.

ASSOCIATE SYNOD OF NORTH AMERICA
(Associate Presbyterian Church)

Synod, annual; next meeting, Eau Claire, Pa.

Three presbyteries.

Officers: *Mod.*, Rev. William Porter, Blanchard, Iowa; *Clerk*, ev. A. M. Malcolm, 210 S. Second St., Albia, Iowa; *Treas.*, ev. D. J. Masson, 729 S. Marion Ave., Washington, Iowa.

BOARD OF MISSIONS. *Chmn.*, A. J. Dawson; *Sec.*, Rev. A. M. alcolm, Albia, Iowa; *Treas.*, Dr. W. J. Masson, Washington, Iowa; ev. Wm. Porter, Rev. R. K. Atchison.

BOARD OF FREEDMEN. Rev. W. P. Gilkey, Rev. Wm. Porter, Rev. . M. Malcolm.

BOARD OF RELIEF. *Pres.*, Rev. A. M. Malcolm; *Sec.*, Rev. W. P. lkey; *Treas.*, A. J. Dawson, Washington, Iowa.

BOARD OF PUBLICATION. *Chmn.*, Rev. A. M. Malcolm, 210 S. Secd St., Albia, Iowa; *Bus. Mgr. and Treas.*, Rev. R. K. Atchison, mersburg, Pa.; Rev. H. S. Atchison, Mr. A. J. Dawson.

BOARD OF EDUCATION. *Treas.*, Dr. W. J. Masson, Washington, wa.

Theological Seminary

Name	*Location*	*President*
ological Seminary	Beaver Falls, Pa	H. S. Atchison.

Periodical

Associate Presbyterian Magazine (monthly), Washington, Iowa. Editor, Rev. R. K. Atchison, Rimersburg, Pa.; Associate Editor, Miss Anna Dawson, Washington, Iowa.

History

The Associate Synod of North America, generally known as the Associate Presbyterian Church, is the direct descendant of the first secession from the Established Church of Scotland in November, 1733. At that time four ministers—Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher—withdrew from the state church, holding that the law of patronage, which deprived the people of any voice in the choice of a pastor, was contrary to the spirit and principles of Presbyterianism. They formed, on December 6, an Associate Presbytery, but did not act judicially as a presbytery until 1736. In 1737 four other ministers joined them. The movement became popular and developed into the Secession Synod of Edinburgh.

To meet the needs of the families which emigrated to this country, this synod sent two missionaries in the fall of 1753, who were reinforced from time to time by others who came out from the mother church, and in 1754 organized the Associate Presbytery. Meanwhile representatives of the Old Covenanter Church had also come, forming in 1774 what was known as the Reformed Presbytery. In 17[illegible] the two bodies, the Associate Presbytery and the Reformed Presbytery, united, taking the name of Associate Reformed Presbyterian Church. Two ministers and three ruling elders declined to enter this union. Other presbyteries were organized, and in 1801 they developed into the Associate Synod of North America. In 1858 the Associate Synod and the Associate Reformed Presbyterian Church effected a union, under the name of the United Presbyterian Church of North America. Eleven ministers refused to enter this union and continued the Associate Presbyterian Church, which is the Associate Synod of North America.

Doctrine

In doctrine the church is Calvinistic, adhering to the Westminster Confession of Faith and the Larger and Shorter Catechisms, and has a published testimony (the Associate Testimony) explaining its position on many doctrinal points more fully than does the Westminster Confession. It encourages public solemn convenanting, provides against occasional communion, opposes secret societies, and prescribes the exclusive use of the Psalms in praise services.

Polity

In polity or government this branch of the church differs in no essential element from other Presbyterian churches.

PROTESTANT EPISCOPAL CHURCH

General Convention, triennial; next session, Portland, Ore., September, 1922.

Ninety dioceses and missionary districts in the United States and 11 missionary districts abroad.

Presiding Bishop: Rt. Rev. Daniel S. Tuttle, Bishop of Missouri, 74 Vandeventer Place, St. Louis, Mo.

Officers: *Chmn., House of Bishops,* Rt. Rev. T. F. Gailor, Bishop of Tennessee; *Sec.*, Rev. George F. Nelson, 416 Lafayette

St., New York City; *Pres., House of Deputies,* Rev. Alexander Mann; *Sec.,* Rev. Henry Anstice, 281 Fourth Ave., New York City; *Treas. of the Convention,* William W. Skiddy, 347 Madison Ave., New York City.

The Presiding Bishop and Council. Officers: *Pres.,* Rt. Rev. Thomas F. Gailor; *Sec.,* Rev. Franklin J. Clark; *Treas.,* L. B. Franklin, 281 Fourth Ave., New York City.

Departments of the Council

DEPARTMENT OF MISSIONS AND CHURCH EXTENSION. *Exec. Sec. and For. Sec.,* Dr. John W. Wood; *Domestic Sec.,* ——————; *Sec. for Work in Latin-America,* Rev. Arthur R. Gray; *Ed. Sec.,* Dr. William C. Sturgis; *Sec. for Foreign-Born Americans,* Rev. Thomas Burgess; *Field Director for Work Among Foreign-Born Americans,* Rev. William C. Emhart; *Gen. Missioner for Work Among Welsh,* Rev. Hugh D. Jones.

DEPARTMENT OF RELIGIOUS EDUCATION. *Exec. Sec.,* Rev. W. E. Gardner.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE.

DEPARTMENT OF FINANCE. *Treas.,* L. B. Franklin.

DEPARTMENT OF PUBLICITY.

Bishops (Address *Rt. Rev.*)

(Dioceses in paretheses) (M. B.=Missionary Bishop)

Charles M. Beckwith (Alabama), Montgomery, Ala.

Peter T. Rowe (M. B., Alaska), 418 Mutual Life Bldg., Seattle, Wash.

Richard H. Nelson (Albany), 25 Elk St., Albany, N. Y.

Julius W. Atwood (M. B., Arizona), Phoenix, Ariz.

James R. Winchester (Arkansas), 1222 Scott St., Little Rock, Ark.

Edwin Warren Saphoré (Suffragan, Arkansas), Little Rock, Ark.

Edward T. Demby (Suffragan, Arkansas), Little Rock, Ark.

Junius M. Horner (M. B., Asheville), Asheville, N. C.

Henry J. Mikell (Atlanta), Atlanta, Ga.

Ethelbert Talbot (Bethlehem), South Bethlehem, Pa.

William F. Nichols (California), 1215 Sacramento St., San Francisco, Calif.

Edward Lambe Parsons (Coadjutor, California), San Francisco, Calif.

Charles T. Olmsted (Central New York), 1101 Park Ave., Utica, N. Y.

Charles Fiske (Coadjutor, Central New York), 903 James Street, Syracuse, N. Y.

Charles P. Anderson (Chicago), 1612 Prairie Ave., Chicago, Ill.

Sheldon Munson Griswold (Suffragan, Chicago), 1314 Hinman Ave., Evanston, Ill.

Irving J. Johnson (Colorado), 819 E. 8th Ave., Denver, Colo.

Frederick Ingley (Coadjutor, Colorado), Denver, Colo.

Chauncey B. Brewster (Connecticut), 98 Woodland St., Hartford, Conn.

Edward C. Acheson (Suffragan, Connecticut), Middletown, Conn.

Alexander C. Garrett (Dallas), Dallas, Tex.

Harry T. Moore (Coadjutor, Dallas), Dallas, Texas.

Philip Cook (Delaware), Bishopstead, Wilmington, Del.

James D. Morrison (Duluth), 2131 E. Superior St., Duluth, Minn.

Granville Gaylord Bennett (Coadjutor, Duluth), Duluth, Minn.

Thomas C. Darst (East Carolina), Wilmington, N. C.

Robert L. Paddock (M. B., Eastern Oregon), Hood River, Ore.
George William Davenport (Easton), Easton, Md.
John Chamberlain Ward, Bishop-elect (Erie), Erie, Pa.
Edwin G. Weed (Florida), Jacksonville, Fla.
Reginald H. Weller (Fond du Lac), Fond du Lac, Wis.
Frederick F. Reese (Georgia), 2425 Bull St., Savannah. Ga.
James H. Darlington (Harrisburg), 321 North Front St., Harrisburg, Pa.
John Dominique La Mothe (M. B., Honolulu), Honolulu, T. H.
Frank H. Touret (M. B., Idaho), Boise, Idaho.
Joseph M. Francis (Indianapolis), 1559 Central Ave., Indianapolis. Ind.
Theodore N. Morrison (Iowa), Davenport, Iowa.
Harry Sherman Longley (Coadjutor, Iowa), 4200 Grand Avenue, Des Moines, Iowa.
James Wise (Kansas), Topeka, Kans.
Charles E. Woodcock (Kentucky), 1129 3d St., Louisville, Ky.
Lewis W. Burton (Lexington), 436 W. 6th St., Lexington, Ky.
Frederick Burgess (Long Island), Garden City, L. I., N. Y.
Joseph H. Johnson (Los Angeles), 523 S. Olive St., Los Angeles, Calif.
William Bertrand Stevens (Coadjutor, Los Angeles), Los Angeles, Calif.
Davis Sessums (Louisiana), 2919 St. Charles Ave., New Orleans, La.
Benjamin Brewster (Maine), 143 State St., Portland, Me.
Robert LeRoy Harris (Marquette), Marquette, Mich.
John G. Murray (Maryland), 1110 Madison Ave., Baltimore, Md.
William Lawrence (Massachusetts), 122 Commonwealth Ave., Boston, Mass.
Samuel Gavitt Babcock (Suffragan, Massachusetts), 62 Chestnut Street, Boston, Mass.
Charles D. Williams (Michigan), St. Paul's Cathedral, Detroit, Mich.
William W. Webb (Milwaukee), 222 Juneau Ave., Milwaukee, Wis.
Frank A. McElwain (Minnesota), 2624 Portland Ave., Minneapolis. Minn.
Theodore DuB. Bratton (Mississippi), Battle Hill, Jackson, Miss.
William M. Green (Coadjutor, Misissippi), Jackson, Miss.
Daniel S. Tuttle (Missouri), 74 Vandeventer Place, St. Louis, Mo., Presiding Bishop.
Frederick Foote Johnson (Coadjutor, Missouri), 5338-C Enright Ave., St. Louis, Mo.
William F. Faber (Montana), Helena, Mont.
Herbert H. H. Fox (Suffragan, Montana), Helena, Mont.
Ernest V. Shayler (Nebraska), 1716 Dodge St., Omaha, Nebr.
George C. Hunting (Nevada), 505 Ridge St., Reno, Nev.
Edwin S. Lines (Newark), 21 Washington St., Newark, N. J.
Wilson Reiff Stearley (Coadjutor, Newark), 49 Halsey Street, Newark, N. J.
Edward M. Parker (New Hampshire), Concord, N. H.
Paul Matthews (New Jersey), 107 Greenwood Ave., Trenton, N. J.
Frederick B. Howden (M. B., New Mexico), Albuquerque, N. M.
William T. Manning (New York), Amsterdam Ave. and 110th St., New York City.
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Racine College	Racine, Wis.	
St. Stephen's College	Annandale, N. Y.	B. I. Bell.

Non-Sectarian Colleges

Hobart College	Geneva, N. Y.	Murray A. Bartlett.
Trinity College	Hartford, Conn.	Henry A. Perkins.

Theological Seminaries

Berkeley Divinity School	Middletown, Conn.	W. P. Ladd.
Bishop Payne Divinity School	Petersburg, Va.	C. B. Bryan.
Church Divinity School of the Pacific	San Francisco, Calif.	W. F. Nichols.
DeLancey Divinity School	Geneva, N. Y.	Thomas B. Berry.
Divinity School of the Protestant Episcopal Church	Philadelphia, Pa.	George G. Bartlett.
Episcopal Theological School	Cambridge, Mass.	
General Theological Seminary	New York City	Hughell E. W. Fosbroke.
Nashotah House	Nashotah, Wis.	E. A. Larrabee.
Seabury Divinity School	Faribault, Minn.	F. A. McElwain.
Theological Seminary in Virginia	Alexandria, Va.	Berryman Green.
Western Theological Seminary	Chicago, Ill.	William C. DeWitt.
College of St. John the Evangelist	Greeley, Colo.	I. P. Johnson.

Schools of Arts and Theology

Name	*Location*	*President or Dean*
Kenyon College	Gambier, Ohio	William F. Peirce.
University of the South	Sewanee, Tenn.	Cleveland K. Benedict.

Periodicals

General (all weekly): *Churchman*, New York City; *Living Church*, Milwaukee, Wis., Editor, F. C. Morehouse; *The Witness*, Hobart, Ind., Editor, Rt. Rev. Irving P. Johnson; *The Chronicle* (monthly), Poughkeepsie, N. Y.; *Southern Churchman*, Richmond, Va.

Diocesan: *Church Record*, Montgomery, Ala.; *Alsakan Churchman*, Fairbanks, Alaska; *Bethlehem Churchman*, Box 291, Reading, Pa.; *Pacific Churchman*, San Francisco, Calif.; *Gospel Messenger*, Utica, N. Y.; *Diocese of Chicago*, Chicago, Ill.; *Colorado Churchman*, Fort Collins, Colo.; *Connecticut Churchman*, Hartford, Conn.; *Mission Herald*, Kinston, N. C.; *Eastern Oklahoma*, Muskogee, Okla.; *Church Herald*, Pensacola, Fla.; *Church Outlook*, Antigo, Wis.; *Missions in Georgia*, Americus, Ga.; *Harrisburg Churchman*, Harrisburg, Pa.; *Hawaiian Church Chronicle*, Honolulu, Hawaii; *Indianapolis Churchman*, Indianapolis, Ind.; *Iowa Churchman*, Ottumwa, Iowa; *Kansas Churchman*, Topeka, Kans.; *Bishop's Letter*, Louisville, Ky.; *Diocesan News*, Lexington, Ky.; *Los Angeles Churchman*, Santa Monica, Calif.; *Diocese of Louisiana*, New Orleans, La.; *North-East*, Portland, Maine; *Maryland Churchman*, Baltimore, Md.; *Church Militant*, Boston, Mass.; *Michigan Churchman*, Detroit, Mich.; *Church Times* (Diocese of Milwaukee), Delavan, Wis.; *Church Record*, Minneapolis, Minn.; *Church News*, Yazoo City, Miss.; *Church News*, St. Louis, Mo.; *Montana Churchman*, Helena, Mont.; *Crozier*, Omaha, Nebr.; *Newark Churchman*, Newark, N. J.; *Church Fly Leaf*, Concord, N. H.; *Diocese of New Jersey*, Trenton, N. J.; *Carolina Churchman*, Charlotte, N. C.; *North Dakota Sheaf*, Fargo, N. Dak.; *Mission Churchman*, Amarillo, Texas; *Church Life*, Cleveland, Ohio; *Oregon Churchman*, Portland, Ore.; *Church News*, Philadelphia, Pa.;

Church News, Pittsburgh, Pa.; *Light*, Macomb, Ill.; *Diocesan Record*, Providence, R. I.; *Sacramento Missionary*, Sacramento, Calif.; *South Dakota Churchman*, Mitchell, S. Dak.; *Anpao Kin*, Cheyenne Agency, S. Dak.; *Palm Branch*, Orlando, Fla.; *Church Messenger*, Cincinnati, Ohio; *Diocesan Journal*, Portsmouth, Va.; *Cathedral Chimes*, Spokane, Wash.; *Springfield Churchman*, Springfield, Ill.; *Mountain Echo*, Brandon, Vt.; *Western Colorado Evangel*, Durango, Colo.; *Pastoral Staff*, Westfield, Mass.; *Church Helper*, Grand Rapids, Mich.; *Western Nebraska Churchman*, Kearney, Nebr.; *Church News*, San Antonio, Texas; *Church News*, Wheeling, W. Va.; *Wyoming Churchman*, Cheyenne, Wyo.

Periodicals Devoted to Special Interests

American Church S. S. Magazine, Sunday Schools, Philadelphia, Pa.; *Church Advocate*, Colored Work, Baltimore, Md.; *Cross*, Italian Work, Port Richmond, L. I.; *St. Andrew's Cross*, Brotherhood of St. Andrew, Philadelphia, Pa.; *Spirit of Missions* (monthly), 281 Fourth Ave., New York City; *Shepherd's Arms*, Sunday Schools(1801 Fond du Lac Ave., Milwaukee, Wis.; *Silent Churchman*, Deaf Mutes, Chicago, Ill.; *Young Churchman*, Sunday Schools, Milwaukee, Wis.

History

The earliest known services of the Church of England in the American colonies were conducted by the chaplains carried with the fleets of Frobisher in 1578 in New England and Drake in 1579 on a headland overlooking the present Bay of San Francisco. But not until 1607 was that church permanently established, when the Rev. Robert Hunt celebrated the Holy Communion on May 21 on the banks of the James River, Virginia.

The churches in the colonies were under the jurisdiction of the Bishop of London, who, in 1685, sent out to Virginia as his Commissary the Rev. Dr. James Blair, through whose efforts a royal charter was obtained for the College of William and Mary, Williamsburg, Va.

In New England there was a church at Portsmouth, N. H., prior to 1642 and the same year the Rev. Richard Gibson was arrested by the Puritan authorities for marrying and baptizing in the Isle of Shoals, and there is evidence of the ministerial work of the Rev. Robert Jordan in Maine as early as 1640. After the revocation of the charter of the Massachusetts Bay Colony Church of England, services were established in Boston by the Rev. Robert Ratcliffe, who arrived on May 15, 1686, and preached in the Town House. King's Chapel, Boston, was opened June 30, 1689; Trinity Church, Newport, R. I., in 1702, and the Naragansett Church five years later. In 1664 the churchmen of Connecticut petitioned, without success, the General Assembly for the right to hold church services, but on September 13, 1702, the Rev. John Talbot conducted the first Church of England service in that Colony.

The first English church was opened in Philadelphia in 1685 and three years later the Rev. Thomas Clayton, described by the Quakers as "a minister of the doctrine of devils," was appointed rector. The Rev. Charles Wolley, chaplain to the royal forces, ministered in the Chapel within the Fort, New York, in 1678, and in 1697 the charter for Trinity church was granted by the royal governor. The colonists from Virginia who attempted a settlement at Port Royal, S. C., in 1660, were ministered to by the Rev. Morgan Jones and the first church at Charleston was erected about 1681. The Rev. Dr. Henry Herbert accompanied the first band of settlers in Georgia in 1733 and three years later was succeeded by the Rev. John Wesley, who was accompanied by his brother, Charles, and later followed by George

Whitefield, all ministers of the Church of England. Prior to 1675 there were "three Protestant ministers of the Church of England" in Maryland, and early in the reign of William and Mary it became the established religion in the Colony.

The formation in England of the Society for the Propagation of the Gospel in Foreign Parts led to a marked growth of the church in the American Colonies. Its founder was the Rev. Dr. Thomas Bray, who was sent to Maryland as Commissary of the Bishop of London in 1700. The first missionaries of the S. P. G. were the Revs. George Keith and Patrick Gordon, who were later joined by the Rev. John Talbot. Mr. Gordon died soon after his arrival; Talbot settled in New Jersey and Keith traveled through the length and breadth of the Colonies. From 1702 till the outbreak of the War of the Revolution the S. P. G. supplied the missionaries save in Virginia and Maryland, where the church was established by law. Dean Berkeley, later Bishop of Cloyne, came to Newport, R. I., with the intention of founding a college. Although this project failed, he was one of the earliest supporters of Yale College and, on his return to Great Britian, had much to do with securing the charters for King's College (now Columbia), New York, and for the Academy and College of Philadelphia, now the University of Pennsylvania.

The Church in America, prior to the Revolution, was seriously handicapped by the lack of a bishop. Candidates for ordination were obliged to take the long and dangerous journey to England and the Bishop of London was unable to exercise the discipline, both of clergy and laity, which was at times greatly needed. Repeated appeals were made for the consecration of a bishop for the Colonies, but the plan was blocked partly through political considerations and partly by reason of the Puritan fear of an established church.

During the War of the Revolution many of the churches were closed and the loyalist clergy fled to England and Canada. On the other hand, some of the clergy steadfastly adhered to the American cause. A notable example was Dr. William White, chaplain to the Continental Congress and a trusted adviser of George Washington.

The declaration of peace in 1783 found the Episcopal Church disorganized and threatened with extinction. In Virginia and Maryland the church was automatically disestablished and in some of the other Colonies deplorably weak. The church in each state jealously preserved its independence and there was no bond of unity.

The first step to creating such a bond was the publication in 1783 of a pamphlet entitled, "The Case of the Episcopal Churches in the United States Considered," by William White. Published before peace was declared, it urged measures for the perpetuation of the ministry without waiting for the Episcopate, and outlined a general plan for the organization of the church in the United States. The moment the British authorities suggested peace, the pamphlet was withdrawn.

The same year the Maryland clergy met and adopted a Declaration of Fundamental Rights and Liberties in which the title, Protestant Episcopal Church, was used publicly for the first time. At an informal meeting held at New Brunswick, N. J., on May 11, 1784, further steps were taken towards organization, and thirteen days later a conference of clergy and laity was held in Philadelphia, this being the first time that laymen were admitted to the councils of the Church. A further gathering was held in New York in October at which the following fundamental principles were adopted:

1. There shall be a general convention of the Episcopal Church in the United States of America.

2. That the Episcopal Church in each state send deputies to the convention, consisting of clergy and laity.

3. That associated congregations in two or more states may send deputies jointly.

4. That the said church shall maintain the doctrines of the gospel as now held by the Church of England and shall adhere to the liturgy of said church, as far as shall be consistent with the American Revolution and the Constitution of the respective states.

5. That in every state where there shall be a bishop duly consecrated and settled he shall be considered as a member of the convention *ex officio*.

6. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately, and the concurrence of both shall be necessary to give validity to any measure.

7. That the first meeting of the convention shall be at Philadelphia the Tuesday before the Feast of St. Michael next, to which it is hoped and earnestly desired that the Episcopal churches in the respective states will send their clerical and lay deputies duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

In accordance therewith the first General Convention met in Philadelphia, September 27, 1785, with clerical and lay delegates present from the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. A constitution was adopted, the Liturgy revised and an address to the Church of England adopted asking for the consecration of Bishops for America. Samuel Seabury, who had been consecrated Bishop of Connecticut by the Scotch non-juring bishops in 1784, was not present at the Convention, nor were the New England churches represented owing to acute differences of opinion as to some clauses of the Constitution. The English bishops were unwilling to consecrate a bishop for America owing to some of the changes which had been made in the Prayer Book: notably, the omission of the Nicene Creed. The Convention of 1786 complied with their requests, save in the case of the restoration of the Athanasian Creed, and in 1787 William White and Samuel Provoost were consecrated Bishops of Pennsylvania and New York respectively, in the Chapel of Lambeth Palace, London. Dr. David Griffith, who had been elected Bishop of Virginia, was unable to find means for the journey and the election of Dr. Willam Smith as Bishop of Maryland failed to win the approval of the General Convention. A little later Dr. James Madison was chosen Bishop of Virginia and consecrated in London.

In 1789 the Constitution of the Church and the Prayer Book were revised, resulting in the union of hitherto divergent views, and Bishop Seabury took his seat in the Convention and in 1792 united with the other three bishops in the consecration of Dr. Thomas John Claggett as Bishop of Maryland, this being the first episcopal consecration in the United States.

The first twenty years of the nineteenth century are known as the period of painfully slow growth. Religious emotionalism ran riot; the Liturgy was regarded as formal; the sermons were more moral than Christian, and the Church was still regarded as British. The new birth of aggression began in 1811 with the consecration of two bishops—John Henry Hobart for New York, and Richard Channing Moore for Virginia. From this period sprang the beginnings of missionary work in the West to which emigrants were going in crowds. The consecration in 1819 of Philander Chase as Bishop of Ohio was the first effort to recognize the claims of the regions beyond to the Episcopate. Two years later the Church formally organized her missionary work by the creation of the Domestic and Foreign Missionary Society, and in 1835 Jackson Kemper was elected the first missionary bishop with the whole of the Northwest for his jurisdiction.

The Tractarian Movement profoundly influenced the Church in America, and for several years controversy was acute. On the high-church side George Washington Doane was the recognized leader and among the Evangelicals Bishop Alexander Veits Griswold, followed by Bishop McIlvaine of Ohio. For several years the controversy was doctrinal and pamphlets were sown broadcast. The great storm burst when doctrine began to express itself in advanced ritual. Then came the period known as "the ritualistic controversy." In an endeavor to quiet the storm it was declared by a large group of Bishops that the word "regenerate" in the office of Baptism did not signify a moral change, and the General Convention passed a canon limiting ritual observance. Efforts to conciliate the more extreme Evangelicals failed, and in 1873 Bishop George D. Cummins of Kentucky, withdrew and organized the Reformed Episcopal Church. The controversy died down and the ritual canon was repealed in 1904. During the Civil War the southern churchmen organized the Protestant Episcopal Church in the Confederate States. It held but one general convention and in 1865 the Church in the North and South was reunited. Brief mention should be made of the work of Foreign Missions, the first of which was established in Greece and Liberia. China followed in 1835 and Japan was added as soon as that country was thrown open to foreigners. Later came the missions to Brazil and Cuba and at the close of the Spanish-American War the Philippine Islands, Porto Rico and Mexico were provided with bishops. Alaska, Honolulu and the Virgin Islands are also missionary districts.

Under the leadership of Bishop William Lawrence the sum of nine million dollars has been raised to provide pensions for aged clergy and the widows and orphans of clergy. Parishes are required to contribute annually a percentage on the salaries paid to the clergyman and this amount, together with invested funds, will in a few years provide an adequate pension to those retiring at the age of 68.

The doctrinal symbol of the Protestant Episcopal Church, so far as the laity are concerned, is the Apostles' Creed. The Thirty-nine Articles of the Church of England are, with some modifications, printed at the end of the American Prayer Book, but subscription to them is not required. The Church expects of her members loyalty to her doctrine, discipline and worship, but allows considerable latitude in the interpretation of the Creeds. She recognizes all lawfully baptized into the name of the Holy Trinity as members of the Church, and requires that all who have been baptized shall be brought to the bishop for confirmation after they have been adequately instructed in the Catechism. By a strict interpretation of an ancient rubric only those who have been confirmed can come to the Holy Communion, but a more liberal view prevails in practice. Two Sacraments only are recognized—Baptism and the Supper of our Lord.

The Episcopal Church recognizes three orders in the ministry—Bishops, Priests and Deacons. Deacons must have reached the age of twenty-one. They can not administer the Holy Communion and their special duty is to care for the sick and poor of the parish and preach only when licensed by the bishop. No one can be ordained priest until he has been one year a deacon and is twenty-four years old. Both deacons and priests are required before ordination to sign the following declaration:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America."

Diocesan bishops are elected by the clerical and lay members of

the convention of the diocese, a majority of whom must sign the necessary testimonials. If the election takes place within three months of the meeting of the General Convention the consent of the House of Deputies and the House of Bishops is required before the consecration. At any other time the consent of a majority of all the Standing Committees of the dioceses and a majority of the bishops having jurisdiction in the United States must be obtained. Three bishops are necessary to a valid consecration. Provision is made for the election of a coadjutor bishop for a diocese who, on the death of the diocesan, has the right of succession, and also for the election of suffragan-bishops without the right of succession. Missionary bishops are elected by the House of Bishops subject to the approval of the House of Deputies when the General Convention is in session. After five years, missionary bishops are eligible for election as diocesan, coadjutor or suffragans in any diocese.

The canonical duty of a bishop is to ordain priests and deacons, assist at the consecration of bishops, to preside over the diocesan convention, to accept candidates for holy orders, to institute rectors of parishes, confirm and to visit every parish in his diocese at least once in three years.

Rectors of parishes are usually elected by the Vestry, though in some states the election must be ratified by the congregation and in all cases the assent of the bishop to the election must be obtained. The rector has sole charge of the spiritual concerns of the parish subject to the godly counsel of the bishop and he is entitled to the use and control of the church and parish buildings. He is required to instruct children in the Catechism, to prepare candidates for confirmation, to record in the Parish Register all baptisms, confirmations, marriages and burials and to administer the Communion alms for the benefit of the sick and the poor. All lay readers must be licensed by the bishop. A rector can not resign without the consent of the vestry, nor can he be removed against his will except for misconduct, and that only after due trial and conviction.

The method of the incorporation of a parish varies with the laws of the different states, but its usual legal title is, "The Rector, Wardens and Vestrymen of * * * Church." All requirements of the civil law must be met before a parish can be received into union with the convention of the diocese and conformity to the doctrine, discipline and worship must be promised. The government of a parish rests with the rector, wardens and vestrymen. The wardens and vestrymen are elected by members of the congregation whose qualifications to vote are set forth in law. In some dioceses women are now permitted to vote for the vestry. Wardens are specifically charged with the duty of seeing that the church is kept sweet and clean and, with the vestrymen, are responsible for the finances of the parish. The vestry is a trustee for the property of the corporation.

Next to the parish comes the diocese which is made up of the bishop or bishops, the clergy within the diocese and laymen elected by the parishes and missions of the diocese. The diocese is empowered to make assessments for the support of the episcopate, for diocesan missions, religious education, social service and any other work of which it may approve. Each diocese has a Standing Committee which may also act as a council of advice to the bishop when requested. Under certain circumstances the Standing Committee becomes the ecclesiastical authority of the diocese, notably during a vacancy in the episcopate. Missionary districts are those parts of states and territories which are not, for the time being, capable of self-support. The stipends of all missionary bishops are paid by the central authority.

The United States are now divided into eight provinces in each of which there is a synod consisting of a House of Bishops, composed of all the bishops within the province, and a House of Clerical and

Lay Deputies elected by the dioceses and missionary districts within the province. The synod has authority to create provincial Boards of Missions, Religious Education and Social Service; also to elect judges of the Court of Review.

The supreme legislative body of the Protestant Episcopal Church is the General Convention which meets once in three years. It consists of two bodies—the House of Bishops and the House of Clerical and Lay Deputies. Each House sits separately; either may originate legislation, but there must be on all matters concurrent action.

The House of Bishops is composed of all the bishops having jurisdiction, and every bishop, who through infirmity or age, has resigned his jurisdiction. Suffragan bishops have a seat, but no vote, although legislation is now pending which will relieve them of this disability. The House of Bishops elects its own presiding officer and now throws open its doors to the public except when seated in council.

The House of Deputies consists of clerical and lay representatives elected by each diocese admitted to union with the convention. The number of such deputies must not exceed four from each diocese in each order. Missionary districts within the boundaries of the United States elect one clerical and one lay deputy. Missionary districts in foreign lands have the same privilege save the right to vote when the vote is taken by orders. Ordinarily the vote of a majority of deputies suffices, but either the clerical or lay representative of a diocese may call for a vote by orders. In such case the two orders vote separately, each diocese having one clerical and one lay vote, and the deputies from the domestic missionary districts one-fourth of a vote. No change in the Constitution nor in the Book of Common Prayer can be made unless first proposed in one General Convention, then sent to each diocesan convention and finally adopted at the next General Convention by a majority of the whole number of bishops entitled to vote, and by a majority of the clerical and lay deputies voting by orders.

At the last General Convention (1919) a radical departure was taken in the organization of the Presiding Bishop and Council charged with the duty of carrying on the missionary, educational and social work of the Church. The Council consists of sixteen elected by the General Convention—four bishops, four clergymen and four laymen; one elected by each of the eight provincial synods, and a Vice-President and Treasurer. Pending the election of a Presiding Bishop the General Convention elects a bishop as President of the Council. The Council has organized the following departments:

Missions and Church Extension.
Religious Education.
Christian Social Service.
Finance.
Publicity.
Nation Wide Campaign.

The budget of the Council for 1922 is $4,036,361.

The subject of Christian Unity has been to the fore in the Episcopal Church since the General Convention, which met in Chicago, adopted as a basis of reunion four articles which were in turn adopted by the Lambeth Conference of 1888, and have since been known as "The Lambeth Quadrilateral." They are as follows:

(*a*) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(*b*) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(*c*) The two Sacraments ordained by Christ himself—baptism

and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(*d*) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

At the General Convention of 1910 there was appointed a Joint Commission on the Faith and Order of the Catholic Church with the intent to promote a world conference looking towards the "visible unity of the Body of Christ on earth." The advent of the great war arrested the arrangements for the conference, but the effort is now being renewed with every prospect of success: the more so because similar commissions have been appointed in England both by the Anglicans and Nonconformists.

A further step was taken in 1919 when the General Convention appointed a commission on the suggested Concordat with the Congregational Church in the United States. A further report on the matter will be laid before the General Convention in the fall of 1922.

These efforts towards unity have been greatly stimulated by the action of the Lambeth Conference of Anglican bishops throughout the world held in London in 1920.

In a fine Appeal to All Christian People the bishops urge the need of that fellowship which shall express itself in the visible unity of Christ's flock. They express the belief that the visible unity of the Church will be found to involve the whole-hearted acceptance of the Holy Scriptures, as the record of God's revelation of Himself to man, and as the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief;

The divinely instituted Sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

A ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body.

REFORMED EPISCOPAL CHURCH

General Council, triennial; next session, New York, N. Y., December, 1923 (Jubilee Council).

Three synods, including 1 in Canada, and 3 missionary jurisdictions.

Officers of General Council: *Pres. and Presiding Bishop*, Samuel Fallows, 1618 W. Adams St., Chicago, Ill.; *Sec.*, Rev. William A. Freemantle, D. D., 1617 Oxford St., Philadelphia, Pa.; *Treas.*, George W. Wagner, 4418 Pine St., Philadelphia, Pa.

Bishops

Willard Brewing, 491 Euclid Avenue, Toronto, Ontario, Can.
Samuel Fallows, 1618 W. Adams St., Chicago, Ill.
Arthur L. Pengelly Summerville, S. C.
Robert L. Rudolph, 103 S. 36th St., Philadelphia, Pa.

BOARD OF FOREIGN MISSIONS. *Pres.*, Bishop Robert L. Rudolph; *Sec.*, H. H. Sinnamon, West End Trust Bldg., Philadelphia, Pa.

BOARD OF HOME MISSIONS. *Sec.*, Rev. Wm. Eareckson, Jr., 2750 S. Cleveland Ave., Philadelphia, Pa.

COMMITTEE ON SUNDAY SCHOOLS. *Sec.*, Rev. William Tracy, 4401 Sansom St., Philadelphia, Pa.

COMMITTEE ON EDUCATION AND PUBLICATION. *Chmn.*, Rev. W. T. Way, D. D., 1611 N. Caroline St., Baltimore, Md.

SUSTENTATION FUND. *Pres. Trustees*, Frederick O. Foxcroft, 13 Carteret St., Newark, N. J.; *Treas.*, The Provident Life and Trust Company, Philadelphia, Pa.

WOMEN'S AUXILIARY TO BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. R. L. Rudolph, 103 S. 36th St., Philadelphia, Pa.; *Cor. Sec.*, Mrs. Samuel B. Ray, 442 W. School Lane, Philadelphia, Pa.

WOMAN'S AUXILIARY TO BOARD OF HOME MISSIONS. *Pres.*, Mrs. Charles F. Hendricks, West End Trust Bldg., Philadelphia, Pa.

Theological Seminary

Name	*Location*	*President*
Theological Seminary	Philadelphia, Pa.	Joseph D. Wilson.

Periodicals

Episcopal Recorder, Philadelphia, Pa.; *Reformed Episcopalian*, Toronto, Canada.

History

At the sixth conference of the Evangelical Alliance in New York, in October, 1873, a communion service was held in the Fifth Avenue Presbyterian Church, in which Dr. Payne Smith, Dean of Canterbury, and Bishop George David Cummins, of Kentucky, participated. This was at the time of the intense discussion in the Protestant Episcopal Church concerning ritual, and Dean Smith and Bishop Cummins were subjected to some very severe and unfriendly criticisms for participating in this union communion service. Bishop Cummins had for some time felt disturbed at the apparently ritualistic tendencies of his church, and the loss—as he thought—of true catholicity, and so keenly did he feel these criticisms as new evidence of these tendencies that, on November 10. he withdrew. A number of others shared his opinions, and on a call from him 7 clergymen and 20 laymen met in New York City on December 2, and organized the Reformed Episcopal Church. Bishop Cummins was chosen as presiding bishop, and the Rev. Dr. Charles Edwards Cheney was elected a bishop and was subsequently consecrated in Chicago.

The name Reformed Episcopal was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Anglican Church at the Reformation—which is known in law as the "Reformed Church of England"—and also of the Protestant Episcopal Church when fully organized after the American Revolution.

Doctrine

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God, and the sole rule of faith and practice; and accepts the Apostles' Creed, the divine institution of the Sacraments of Baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles of the Protestant Episcopal Church. It rejects the doctrine that the Lord's table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparabluy connected with baptism.

Polity

The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It rejects, as erroneous doctrine and contrary to God's Word, the position that the

Church of Christ consists of only one order of ecclesiastical polity, and that Christian ministers are priests in any other sense than that in which all other believers are "a royal priesthood."

The Reformed Episcopal Church recognizes the Christian character of members of other branches of Christ's Church and receives them on letters dimissory. It does not demand the reordination of clergymen, duly ordained in other communions, who enter its ranks. It holds, however, that, through its bishops, who alone have the right to confirm and ordain, it has preserved intact the historic succession of the ministry. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the General Council. They preside over synods or jurisdictions which correspond to dioceses and jurisdictions of the Protestant Episcopal Church.

For worship the church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but holds that no liturgy should be imperative or repressive of freedom in prayer, and reserves full liberty to alter, abridge, enlarge, and amend the same, as may seem best, "provided that the substance of the faith be kept entire."

REFORMED BODIES

The churches, aside from the Lutheran, that were the direct outcome of the Protestant Reformation, trace their ecclesiastical origin to republican Switzerland, and those leaders in the cause of representative government, Swingli, Calvin, and Melanchthon. Of these the Swiss, Dutch and some German churches came to be known as Reformed; the Scotch and English as Presbyterian, and the French as Huguenot; while those in Bohemia and Hungary preserved their national names.

In the early colonization of America, Dutch and Germans, as well as Scotch and English, were prominent, and as a result there are now three Reformed Churches, two tracing their origin to Holland, one to the German Palatinate, The Hungarian Reformed Church has ceased to exist as a separate body in America, its membership having joined the Reformed Church in the United States, or made a concordat with the Protestant Episcopal Church. The first church in New Amsterdam was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to that neighborhood. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Pennsylvania, and, as it grew, spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards a minor part formed its own ecclesiastical organization. The New York branch, known at first as the "Reformed Dutch Church," later adopted the title "Reformed Church in America," similarly, the German Reformed Church became the Reformed Church in the United States. The third body is known as the Christian Reformed Church, while the fourth is styled the Hungarian (Magyar) Reformed Church. There are also a number of churches, called Netherlands Dutch Church or True Reformed Dutch Church, which have no general ecclesiastical organization and are included under the head of "Independent Churches."

In its earlier history each body clung to its ancestral language, a practice which not infrequently checked a natural growth, although it had the advantage of giving to the newcomers a congenial church life, to which is largely due the fact that these communities have grown up loyal to the best interest both of their mother church and of their new country. As conditions changed the use of English was

accepted, and the older churches blended with the general interests of the community.

In their doctrine, polity, and general public life, the Reformed churches remain conservative. New ideas, simply because novel, have not had ready acceptance; yet new forms of organization, such as the various societies for young people and similar enterprises, have found a cordial welcome. In interdenominational relations they have always been friendly, are members of the Alliance of Reformed Churches, and early inaugurated foreign mission work. They have stood for high standards in education and scholarship and have furnished many men prominent in public life.

In doctrine they are generally Calvinistic. Their Heidelberg Catechism emphasizes the general comfort of redemption in Christ, while the Westminster Catechism teaches the same and emphasizes the sovereignty of God. The polity is Presbyterian, differing from that of the Presbyterian churches only in the names of church offices and some minor details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of a general assembly. The denominations grouped under the name "Reformed Bodies" are as follows:

Reformed Church in America.
Reformed Church in the United States.
Christian Reformed Church.

REFORMED CHURCH IN AMERICA

General Synod, annual; next session, Pella, Iowa, June 8, 1922.

Five particular synods; 40 classes.

Headquarters: 25 E. 22d St., New York City.

Officers: *Pres.*, Rev. Thomas H. Mackenzie, Flushing, L. I.; *Stated Clerk*, Rev. Henry Lockwood, East Millstone, N. J.; *Treas.*, Frank R. Van Nest.

BOARD OF FOREIGN MISSIONS AND THE ARABIAN MISSION. *Pres.*, Rev. Henry E. Cobb; *Cor. Sec.*, Rev. W. I. Chamberlain; *Asso. Sec.-Treas.*, F. M. Potter; *District Sec.*, Rev. W. J. Van Kersen. Organ, *Mission Field.*

WOMAN'S BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. De Witt Knox; *Cor. Sec.*, Miss Eliza P. Cobb; *Treas.*, Miss K. Van Nest. Organ: *Mission Field.*

BOARD OF DOMESTIC MISSIONS. *Pres.*, Rev. James S. Kittell, *Sec.*, William T. Demarest; *Treas.*, Charles W. Osborne; *Field Sec.*, Rev. S. Van der Werf.

WOMEN'S BOARD OF DOMESTIC MISSIONS. *Pres.*, Mrs. John S. Bussing; *Cor. Sec.*, Mrs. John S. Allen; *Treas.*, Miss Mary M. Greenwood.

BOARD OF PUBLICATION AND BIBLE SCHOOL WORK. *Pres.*, Rev. F. S. Wilson; *Cor. Sec.*, Rev. Isaac W. Gowen; *Treas.*, John F. Chambers; *Business Agent*, Lucius W. Hine; *Educational Sec.*, Rev. Abram Duryee.

BOARD OF EDUCATION. *Pres.*, Rev. A. T. Brock; *Cor. Sec.*, Rev. Willard D. Brown, *Treas.*, John F. Berry.

DISABLED MINISTERS' FUND AND WIDOWS' FUND. *Treas.*, F. R. Van Nest.

Colleges

Name	*Location*	*President*
Central College	Pella, Iowa	M. J. Hoffman.
Hope College	Holland, Mich.	Edward B. Dimnent.
Rutgers College (non-sect'n)	New Brunswick, N. J.	W. H. S. Demarest.

Theological Seminaries

Theological Seminary .....New Brunswick, N. J.....J. Preston Searle.
Western Theological Seminary..Holland, Mich.....J. F. Zwemer.

Periodicals

Christian Intelligencer (weekly), New York City, Editor, Rev. William Paterson Bruce; *Leader*, Holland, Mich., Editor, Rev. James F. Zwemer; *De Hope*, Holland, Mich., Editor, Rev. James F. Zwemer; *Der Mitarbeiter* (monthly), German Valley, Ill.

History

In 1626 Manhattan Island was purchased from the Indians, and in that year two "comforters of the sick" came over and read the Scriptures and creeds to the people every Sunday. The first minister, Jonas Michaelius arrived in 1628, the same year that Endicott came to Salem, Massachusetts, and a church was organized with at least 50 communicants, both Walloons and Dutch. As immigrants settled along the Hudson, on Long Island, and in New Jersey, other congregations were gathered. Some of these churches are still in existence, and are more than two centuries old. The first church building was erected in New Amsterdam in 1633.

In 1747 a coetus was formed, under the care of the Classis of Amsterdam, to which the Synod of North Holland had committed the American churches, which were no longer under the care of the West India Co. This coetus, however, was merely advisory, and was in entire subordination to the classis, which reserved all power to itself.

In 1755 a minority of the coetus, dissatisfied with the assumption by that body of large powers, formed a "conference." This was the beginning of a sharp controversy, which ended in 1771 in the union of the two bodies in a self-governing organization which held, however, a close relation to the Classis of Amsterdam. With the close of the Revolutionary War and the development of the independent republic, and with the growth of self-government, the ecclesiastical autonomy of all denominations was further developed, and in 1792 the present ecclesiastical government of the Reformed Churches in America was perfected.

The stream of Dutch immigration ceased in the latter half of the seventeenth century. About 1800 the Dutch language ceased generally to be the language of worship and in 1867 the word "Dutch" was eliminated from the title of the church, and the present title was adopted. In consequence of a considerable immigration from Holland in the middle of the nineteenth century, the greater part of which has settled in Michigan, Iowa and other sections of the West, many congregations have been founded there and a few in the East, in which the Dutch language is again used.

Doctrine

The Reformed Church in America accepts as its doctrinal symbols the Apostles, the Nicene, and the Athanasian creeds, the Belgic Confession, and the Canons of the Synod of Dort, the Heidelberg Cathechism, and is a distinctively Calvinistic body. It has a liturgy, for optional use in public worship with forms of prayer. Some parts of the liturgy, as those for the administration of baptism and the Lord's Supper, for the ordination of ministers, elders, and deacons, are obligatory; the forms of prayer, the marriage service, etc., are not obligatory. Children are "baptized as heirs of the kingdom of God and of His covenant"; adults are baptized on profession of repentance for sin and faith in Christ. All baptized persons are considered members of the church, are under its care, and are subject to its government

and discipline. No subscription to specific form of words being required, admission to communion and full membership is on confession of faith before the elders and minister.

Ministers, on being ordained, are required to subscribe to the standards and polity of the church.

Polity

The polity of the Reformed Church is Presbyterian. The government of the local church is under the control of a consistory which is composed of the minister, elders, and deacons, who are elected by the members of the church over 18 years of age. The minister and elders have particular care of the spiritual interests, and the deacons of the collection of alms and relief of the poor and distressed. The Collegiate Church (College of Churches) is a collection of worshiping congregations under the general management of one consistory. Each congregation, however, has its own special consistory.

The classis, which has immediate supervision of the churches and the ministry, consists of all the ministers within a certain district, and an elder from each consistory with that district, collegiate churches being entitled to an elder for each worshiping assembly. The classes of a certain district are combined in a particular synod, composed of four ministers and four elders from every classis within its bounds, which acts as an intermediate court in certain cases, but has special supervision of church activities within its borders. The highest court of the church is the General Synod. It consists of ministers and elders from each classis nominated by the classes to the particular synods, which have power to appoint them as delegates to the General Synod. In default of nomination by a classis the particular synod makes appointments. Classes meet semiannually in the spring and fall; the particular synods, annually in May; the General Synod, annually in June.

The Reformed Church in America is a member of the Alliance of Reformed Churches throughout the world holding the Presbyterian System, and of the Council of Reformed Churches holding the Presbyterian System, and has approved the Constitution of the Council of Reformed Churches holding the Presbyterian System. These articles, approved by the constituent bodies, while leaving each church's judicatories independent in action, secure through a council mutual conference and cooperation in church activities.

REFORMED CHURCH IN THE UNITED STATES

General Synod, triennial; next session, Hickory, N. C., May 23, 1923.

Nine district synods, 61 classes.

Officers: *Pres.*, Rev. George W. Richards, Lancaster, Pa.; *Stated Clerk*, Rev. J. Rauch Stein, 499 S. Franklin St., Wilkes-Barre, Pa.; *Treas.*, Milton Warner, 2232 N. 15th St., Philadelphia, Pa.

BOARD OF HOME MISSIONS, 15th and Race Sts., Philadelphia, Pa. *Pres.*, Rev. C. E. Miller; *Gen. Sec.*, Rev. C. E. Schaeffer; *Rec. Sec.*, Rev. J. H. Mickley; *Treas.*, Joseph S. Wise.

BOARD OF FOREIGN MISSIONS, 15th and Race Sts., Philadelphia, Pa. *Pres.*, Rev. J. I. Good; *Sec.*, Rev. A. R. Bartholomew; *Treas.*, Rev. A. S. Bromer.

PUBLICATION AND SUNDAY SCHOOL BOARD, 15th and Race Sts., Philadelphia, Pa. *Pres.*, Rev. C. Clever; *Gen. Sec.*, Rev. R. W. Miller; *Treas.*, C. O. Althouse.

BOARD OF MINISTERIAL RELIEF. *Pres.*, Dr. Philip Vollmer; *Sec.*, Dr. J. W. Meminger; *Treas.*, Rev. E. L. McLean.

SOCIETY FOR THE SUPPORT OF INDIGENT MINISTERS AND TEACHERS. *Pres.*, Rev. C. J. Walenta; *Sec.*, Rev. A. Muehlmeier, Monticello, Wis.; *Treas.*, Rev. H. T. Vriesen.

CENTRAL PUBLISHING HOUSE, 2969 W. 25th St., Cleveland, Ohio. *Pres.*, Prof. Frank Grether; *Sec.*, Rev. F. W. Leich, Galion, Ohio; *Business Mgr.*, Peter Wetzel, Cleveland, Ohio.

WOMEN'S MISSIONARY SOCIETY OF GENERAL SYNOD. *Pres.*, Mrs. B. B. Krammes, Tiffin, Ohio; *Statistical Sec.*, Mrs. Anna L. Miller, Canton, Ohio; *Treas.*, Mrs. Anna L. Anewalt, 814 Walnut St., Allentown, Pa.; *Rec. Sec.*, Miss Helen Bareis, Canal Winchester, Ohio.

Colleges

Name	*Location*	*President or Principal*
Catawba College	Newton, N. C.	A. D. Wolfinger.
College for Women	Allentown, Pa.	William F. Curtis.
Franklin and Marshall College	Lancaster, Pa.	Edwin M. Hartman.
Heidelberg University	Tiffin, Ohio	Charles E. Miller.
Hood College	Frederick, Md.	Joseph H. Apple.
Massanutten Academy	Woodstock, Va.	Howard J. Benchoff.
Mercersburg Academy	Mercersburg, Pa.	William Mann Irvine.
Ursinus College	Collegeville, Pa.	George Leslie Omwake.

Theological Seminaries

Central Theological Seminary	Dayton, Ohio	Henry J. Christman.
Mission House Theological Seminary and College Academy	Plymouth, Wis.	F. Grether.
Theological Seminary	Lancaster, Pa.	George W. Richards.

Periodicals

English: *Reformed Church Messenger* (weekly), Philadelphia, Pa., Editor, Rev. Paul S. Leinbach; *Christian World* (weekly), Cleveland, O., Editor, Rev. Henry Gekeler; *Reformed Church Review* (quarterly), Philadelphia, Pa., Editor, Rev. Theo. F. Herman; *Reformed Church Record* (weekly), Reading, Pa., Editor, Rev. I. M. Beaver; *Reformed Church Herald* (weekly), Lisbon, Ia.; *Reformed Church Standard* (semi-monthly), Crescent, N. C., Editors, Rev. J. M. L. Lyerly and W. W. Rowe; *Heidelberg Teacher* (monthly), Editor, Rev. Rufus W. Miller; *Way* (weekly), Philadelphia, Pa., Editor, Rev. R. L. Gerhart; *Leaves of Light* (weekly), Philadelphia, Pa., Editor, R. L. Gerhart; *Sunshine* (weekly), Philadelphia, Pa., Editor, R. L. Gerhart; *Outlook of Missions* (monthly), Philadelphia, Pa., Editors, A. R. Bartholomew, C. E. Schaeffer, Mrs. E. W. Lentz.

German (all weekly): *Reformierte Kirchenzeitung*, Cleveland, O., Editor, G. Dolch; *Hungarian-American Reformed Sentinel*, Pittsburgh, Pa., Editor, Alexander Harsanyi.

History

The Reformed Church in the United States—for many years known as the "German Reformed Church"—traces its origin chiefly to the German, Swiss, and French people who settled in America early in the eighteenth century. Among its founders it includes Ulrich Zwingli and John Calvin, of Switzerland, while the fact that so many of its early members came from the German Palatinate, gives it close relation to Philip Melanchthon. The Heidelberg Catechism, compiled under Frederick III, Elector of the Palatinate in 1563, by Zacharias Ursinus, a pupil of Melanchthon, and Caspar Olevianus, a pupil of Calvin, is still the Reformed Church's standard in teaching the Scriptures.

Pastorius with a little company of Mystics came to Pennsylvania in 1683, at the invitation of William Penn, and founded Germantown; but it was not until 1709 that these immigrants became at all numer-

ous. About that time more than 30,000 from the Palatinate, who had found their way to England, encamped near London, clamoring for transportation. Some thousands of them were placed on unoccupied lands in Ireland and elsewhere, while large numbers were brought to America where they established settlements in the South, in New York, and in Pennsylvania. These pioneers were almost invariably thoroughly religious in character, and made provision for churches and parochial schools. No regular method of securing ordination in this country existed, although Boehm was ordained by the Dutch Reformed ministers of New York with the assent of the Classis of Amsterdam. Meanwhile the ecclesiastical authorities of the Palatinate, appreciating their own inability to do much for the American churches, made application to the Classis of Amsterdam, and that classis commissioned Michael Schlatter as a missionary evangelist. He arrived in August, 1746, and soon after he had a conference with the pastors who were already in the churches. As a consequence, a coetus or synod was organized the next year. Some opposition arose to connection with the Holland Church, which, in its turn, was somewhat discouraged by the reports from America and also by the death in 1749 of Boehm, whose influence had been great.

In 1751 Schlatter made a visit to Europe, and so interested the people of Holland in the churches of Pennsylvania that he returned the next year with six ministers and a sum estimated at $60,000. This general assistance, however, was so conditioned upon subordination to the Classis of Amsterdam as to occasion a great deal of friction, manifested especially in the development of two distinct parties in the Coetus itself, differing in their views of polity and resembling in a general way the "Old Side" and "New Side" in the Presbyterian Church; the former emphasizing doctrinal regularity, the latter being more in accord with the evangelistic and Pietistic developments of the time. Among the most prominent leaders in the latter company was Philip William Otterbein, later identified with the organization of the United Brethren in Christ. A number of independent ministers declined to identify themselves with the Coetus, among whom one of the most prominent was John J. Zubly, pastor of a church in Charleston, South Carolina, and for a time a member of the Continental Congress.

The first synod of the German Reformed Church met at Lancaster, Pennsylvania, April 27, 1793, and reported 178 congregations and 15,000 communicants. Of the congregations at least 55 had no ministers. The churches were scattered through New York, northern New Jersey, Pennsylvania, Maryland, and Virginia, with several congregations west of the Alleghenies.

With the development of the Protestant Episcopal Church some congregations joined that body and others joined in the organization of the United Brethren. Various movements sprang up for union with other bodies, such as the Dutch Reformed Church, and especially the Lutheran, at the time of the organization of the first Lutheran Ministerium. This latter union was especially encouraged by the union in 1817 of the Lutheran and Reformed churches of Prussia. It did not, however, materialize.

Then followed the revival period, in which two opposing influences were developed—the liberal and the conservative. The conservative party was anxious to preserve the faith, and the liberal party laid greater stress on fellowship. Another complication arose from the fact that the younger element preferred to use the English language in church services, while the older element preferred the German. As the difficulty of securing trained leaders became more apparent, a theological seminary was founded. During the discussions that followed, a number of churches withdrew and formed, in 1822, the "Synod of the Free German Reformed Congregations of Penn-

sylvania," later known as the "German Reformed Synod of Pennsylvania and Adjacent States." These churches returned in 1837, and eventually the discussion resulted in the establishment of a theological seminary at Mercersburg, Pa.

Meanwhile the church had been developing westward, but the difficulties of intercommunication made the mutual relations uncertain and the western classis soon developed into the Western Synod, which, while holding generally fraternal relations with the Eastern Synod, was not identified with it. As graduates of Mercersburg found their way into the distant sections, the two synods came into more intimate relations, and in 1844 a convention was called in which the Dutch Reformed Church and the two German Reformed synods were represented. Although the convention was purely advisory, it prepared the way for later union. The western congregations meanwhile had met the same difficulty as those in the East in securing ministers, and had established their own educational institutions, one of which, Heidelberg College, at Tiffin, Ohio, was founded in 1850.

During this period the church developed its general activities. The earliest German church papers were the result of private enterprise, but in 1840 the Synod founded a printing establishment at Chambersburg, Pa., which was removed to Philadelphia after the destruction of Chambersburg during the Civil War.

As early as 1755 the Synod of Pennsylvania had organized a society for the relief of ministers and their widows. In 1833 the fund was transferred to the Synod and the society placed on a more substantial basis. In 1826 a Board of Domestic Missions was organized, and in 1838 a Board of Foreign Missions, working in relation with the American Board. In all departments of Christian activity there appeared indications of renewed life. The three-hundredth anniversary of the formation and adoption of the Heidelberg Catechism was celebrated by the Reformed Church in 1863, by the union of the two synods in a General Synod. With the organization of the General Synod began the rapid extension of the work of home missions; the German work in the West rapidly assumed unexpected proportions and the English-speaking portion increased also; as a result, separate district synods and specific classes were organized—the latest being the Hungarian Classis—to meet the needs of the Reformed Hungarian churches.

Through these experiences the church has developed strength, and at the same time has entered into the most cordial relations with other bodies. It is a member of the Alliance of Reformed Churches throughout the world holding the Presbyterian System, and of the American Council of those churches. It has given cordial welcome to consideration of closer union, both with the Reformed Church in America and with the Presbyterian Church in the United States of America.

Doctrine and Polity

Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The Heidelberg Catechism is in universal use in the churches, and the system of church courts corresponds to that of the Reformed Church in America, except that they do not speak of the "particular synod," but of the "synod."

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Synod, biennial; next meeting, Orange City, Iowa, June 21, 1922.

Thirteen classes.

Synodical Com., Rev. W. P. Van Wijk, Rev. R. L. Haan, Rev. J. Holwerds; *Stated Clerk*, Rev. Henry Beets, 737 Madison Ave. S. E., Grand Rapids, Mich.; *Treas.*, Rev. J. Noordewier, 617 Bates St. S. E., Grand Rapids, Mich.

HOME MISSION COMMITTEE. *Pres.*, Rev. K. Poppen; *Sec. and Treas.*, Rev. I. Van Dellen, 1804 S. Emerson St., Denver, Colo.

CHURCH ERECTION COMMITTEE. *Sec. and Treas.*, Rev. J. Manni, 525 Superior Ave., Sheboygan, Wis.

HOME MISSION COMMITTEE IN THE EAST. *Pres.*, Rev. J. A. Westervelt, 66 Haledon Ave., Paterson, N. J.; *Immigration Work* at Ellis Island and Hoboken, Rev. T. Jongbloed, 310 Hudson St., Hoboken, N. J.

IMMIGRATION COMMITTEE IN THE WEST. *Pres.*, Rev. H. J. Heynen, Orange City, Iowa, R. F. D. No. 1.

JEWISH MISSION COMMITTEE. *Sec.-Treas.*, Rev. J. L. Van Tielen, Muskegon, Mich.

BOARD OF HEATHEN MISSIONS. *Pres.*, Rev. R. Bolt, Holland, Mich.; *Sec.*, Rev. Henry Beets, 737 Madison Ave., S. E., Grand Rapids, Mich.; *Treas.*, Rev. J. Dolfin, 155 Terrace St., Muskegon, Mich.

BOARD OF MINISTERIAL RELIEF. *Sec. and Treas.*, Rev. J. Smitter, Lansing, Ill.

BOARD OF PUBLICATION. *Pres.*, Rev. J. Manni; *Sec.*, Rev. E. J. Tanis, Bates St. and Henry Ave., S. E., Grand Rapids, Mich.

Colleges and Theological Seminaries

Name	*Location*	*Prin. or Rector*
Calvin College	Grand Rapids, Mich	J. J. Hiemenga.
Theological Seminary	Grand Rapids, Mich	W. Heyns.
Grundy College	Grundy Center, Iowa	W. Bode (Pres.).

Periodicals

The Banner (weekly), Grand Rapids, Mich., Editor, Rev. Henry Beets; *De Wachter* (weekly), Grand Rapids, Mich., Editor, B. K. Kuiper; *Der Reformierte Bote* (monthly), Kanawha, Ia., Editor, Rev. G. L. Hoefker.

History, Doctrine and Polity

The Christian Reformed Church belongs to the Calvinistic group of churches which hold the Presbyterian System of church government. Its doctrinal standards are: The Heidelberg Catechism, the Belgic or Netherland Confession of Faith and the Five Canons of Dordrecht. As suggested by the name of the second standard mentioned, the Christian Reformed Church is of Holland extraction, nearly exclusively. Its oldest part, the present Classis of Hackensack, formerly known as the True Protestant Dutch Reformed Church, in 1822, under leadership of Dr. S. Froeligh, seceded from the Reformed Church in America, alleging that the parent body had departed seriously from the Reformed standards and Reformed discipline.

The main part of the denomination is composed of people whose ancestors in 1834 and following years left the "Hervormde" (Reformed) Church of the Netherlands to become known as Christian Reformed Church. Persecuted in Holland for the sake of their religion, they went to the United States, the pioneer bands arriving here in 1846 and 1847, and settling in central Iowa under leadership of the Rev. H. P. Scholte and in western Michigan under Dr. A. C. Van Raalte as its leader. In 1848 the Michigan Hollanders consented to join the Reformed Church in America on condition that they would have the greatest possible liberty if they at any time considered the ecclesiastical connection to be contrary to their religious prosperity or enjoyment, to bid the Reformed Church a fraternal adieu

and be by themselves. In the course of the next few years a number of the Dutch immigrants, led by G. Haan and Rev. K. Vanden Bosch, began to entertain the idea that it would promote their prosperity and joy to form a separate body, and consequently four Michigan churches withdrew from the Reformed Church and organized what became later known as the Christian Reformed Church. The new denomination at first had a hard struggle for existence, but as the immigration of Reformed Hollanders from the Netherlands from 1880 to 1890 was quite strong, they increased considerably, strengthened the more in 1882 by the joining of several churches, led by the Rev. L. J. Hulst, which from 1880 to 1881 had withdrawn from the Reformed Church on account of the stand its General Synod took regarding Free Masonry. In 1890 the Classis of Hackensack named above, joined the Christian Reformed Church.

When the pioneer Hollanders came here during the middle of the 19th century, they stated that their obejct in coming was not alone to obtain material prosperity, but also to provide their children with a Christian education and to have a share in the coming of the Kingdom of God among the heathen, things they were unable to obtain because of economic pressure at the time and persecution for their principle's sake. The Christian Reformed have tried to carry out the twofold program named. Everywhere they opened free Christian primary schools, at first parochial institutions, but later on supported by separate organizations composed of their church people. In half a dozen places they are maintaining Christian high schools or academies. Grand Rapids, Mich., is the seat of their Calvin College and Theological School, opened in 1876 and at present having an enrollment of about 300 students. In central Iowa the Grund College is maintained largely by the German element of the denomination. This element is descended from people living in parts of Germany, contiguous to the Netherlands and drawn into the secession movement of 1834 and following years.

The monthly organ of the German Christian Reformed Churches is *Der Reformierte Bote*. The Holland speaking churches, still the most numerous, although rapidly Americanizing, have as their weekly, *De Wachter*. The American churches, steadily increasing, are served by the weekly, *The Banner*, dating from 1866.

Home Mission work is carried on among the scattered Hollanders and Germans in America. In a few places Rescue Mission work has been taken up. In Paterson and Chicago, Jewish mission work is being done. Five mission posts are maintained in the Southwest among the Navaho and Zuni Indians. This work was begun in 1896. In 1920 a pioneer party of three missionaries and their wives was sent to China.

The Christian Reformed Church is very conservative doctrinally. A portion of the Heidelberg Catechism is explained in sermons, during one of the Sabbath services, throughout the year. A great deal of emphasis is placed on catechetical instruction. A series of catechism books, from primary grades up to more advanced work for adults, is used regularly in well attended weekday classes taught by pastors and elders. In most congregations Sunday Schools are maintained and all kinds of societies of a religious educational character for young people and married men and women. In some of the Holland churches three preaching services are held each Sabbath, in others two, and in a few as many as four, two of them employing the Dutch as language of worship and two the English.

The Psalms are used as the chief manual of praise, the American churches employing the United Presbyterian Psalter published in 1914.

The Liturgy of the Reformed churches of the Netherlands, dating from Reformation times, is in regular obligatory use in so far as

the forms for the administration of Baptism and Communion, ordination of office bearers and of discipline are concerned.

The Church Order, containing rules for church government, is a revision of what was promulgated in 1618-19 by the Synod of Dordrecht.

The Christian Reformed denomination occupies in the Reformed family of churches very much the place taken by the United Presbyterians of the United States in the Presbyterian family. Some years ago an attempt was made to form a union between the two but the movement was barren of results.

Ecclesiastical correspondence is carried on with various denominations in America and the Reformed Church of South Africa, while a few struggling Holland churches in the Argentine Republic are not alone corresponded with but also supported financially. But contact with the Reformed Churches of the Netherlands is the closest of all and their leaders have considerably influenced the religious thought of the American denomination. The Christian Reformed Church in 1918 applied for membersip in the Federal Council. In 1913 its Board of Missions joined the Home Missions Council. The Foreign Missions Conference was joined in 1920.

ROMAN CATHOLIC CHURCH

Apostolic Delegate to the United States, His Excellency, Most Rev. John Bonzano, 1811 Biltmore St., Washington, D. C.

Archdioceses

His Eminence, Michael, Cardinal Curley (Baltimore), 408 N. Charles St., Baltimore, Md.

Rt. Rev. Owen B. Corrigan, Auxiliary Bishop, 1611 Baker St., Baltimore, Md.

His Eminence, William, Cardinal O'Connell (Boston), 217 Bay State Road, Boston, Mass.

Rt. Rev. Jos. G. Anderson, Auxiliary Bishop, 309 Bowdoin St., Dorchester, Mass.

Most Rev. George Mundelein (Chicago), 1555 N. State St., Chicago, Ill.

Rt. Rev. Alexander J. McGavick, Auxiliary Bishop, 607 Oakwood Blvd., Chicago, Ill.

Most Rev. Henry Moeller (Cincinnati), 5418 Moeller Ave., Norwood, Ohio.

Most Rev. James John Keane (Dubuque), Locust and 11th Sts., Dubuque, Ia.

Most Rev. Sebastian G. Messmer (Milwaukee), 2000 Grand Ave., Milwaukee, Wis.

Most Rev. John W. Shaw (New Orleans), 1205 Esplanade Ave., New Orleans, La.

Most Rev. Patrick J. Hayes (New York), 452 Madison Ave., New York City.

Rt. Rev. John J. Dunn, Auxiliary Bishop, 452 Madison Ave., New York City.

Most Rev. Alexander Christie (Oregon City), 62 N. 16th St., Portland, Ore.

His Eminence, Denis, Cardinal Dougherty (Philadelphia), 1723 Race St., Philadelphia, Pa.

Most Rev. John J. Glennon (St. Louis), 3810 Lindell Blvd., St. Louis, Mo.

Most Rev. Austin Dowling (St. Paul), 226 Summit Ave., St. Paul, *Minn.*

Most Rev. Edw. J. Hanna (San Francisco), 1000 Fulton St., San Francisco, Cal.

Most Rev. Albert A. Daeger, O. F. M. (Santa Fe), Cathedral, Santa Fe, N. M., P. O. Box 02.

Dioceses (address Rt. Rev.)

Edmund F. Gibbons (Albany), 225 Madison Ave., Albany, N. Y.

Cornelius Van de Ven (Alexandria), 1805 Jackson Ave., Alexandria, La.

James Ryan (Alton), Cathedral, Alton, Ill.

John J. McCort (Altoona), 1211 13th St., Altoona, Pa.

Joseph F. McGrath (Baker City), Baker, Ore.

Henry Althoff (Belleville), 222 S. Third St., Belleville, Ill.

Vincent Wehrle, O. S. B. (Bismarck), Bismarck, N. D.

Daniel M. Gorman (Boise), 804 N. Ninth St., Boise, Idaho.

Thomas E. Molloy (Brooklyn), 367 Clermont Ave., Brooklyn, N. Y.

William Turner (Buffalo), 1035 Delaware Ave., Buffalo, N. Y.

Jos. J. Rice (Burlington), 52 William St., Burlington, Vt.

William T. Russell (Charleston), 114 Broad St., Charleston, S. C.

Patrick A. McGovern (Cheyenne), St. Mary's Cathedral, Cheyenne, Wyo.

Joseph Schrembs (Cleveland), 1007 Superior Ave. N. E., Cleveland, Ohio.

James J. Hartley (Columbus), 198 E. Broad St., Columbus, Ohio.

Francis J. Tief (Concordia), 307 East 5th St., Concordia, Kans.

E. B. Ledvina (Corpus Christi), 804 Antelope St., Corpus Christi, Tex.

Ferdinand Brossart (Covington), 1140 Madison Ave., Covington, Ky.

Timothy Corbett (Crookston), Crookston, Minn., Cathedral.

Jos. P. Lynch (Dallas), 4946 Swiss Ave., Dallas, Tex.

James Davis (Davenport), 15th and Brady Sts., Davenport, Ia.

J. Henry Tihen (Denver), 1536 Logan St., Denver, Colo.

Thomas W. Drumm (Des Moines), 2000 Grand Ave., Des Moines, Iowa.

M. J. Gallagher (Detroit), 1223 Washington Blvd., Detroit, Mich.

John T. McNcholas, O. P. (Duluth), 211 W. Fourth St., Duluth, Minn.

Anthony J. Schuler, S. J. (El Paso), 1014 Mesa Ave., El Paso, Tex.

John M. Gannon (Erie), 205 W. 9th Street, Erie, Pa.

Daniel F. Feehan (Fall River), 394 Highland Ave., Fall River, Mass.

James O'Reilly (Fargo), Fargo, N. D.

Herman Jos. Alerding (Fort Wayne), 1140 Clinton St., Ft. Wayne, Ind.

C. E. Byrne (Galveston), Galveston, Tex., St. Mary's Cathedral.

James Albert Duffy (Grand Island), 204 E. Second St., Grand Island, Neb.

Edward D. Kelly (Grand Rapids), 1225 Lake Drive S. E., Grand Rapids, Mich.

Mathias C. Lenihan (Great Falls), 215 16th St.. N., Great Falls, Mont.

Paul P. Rhode (Green Bay), R. F. D. No. 6, Green Bay, Wis.

Philip R. McDevitt (Harrisburg), 111 State St., Harrisburg, Pa.

John J. Nilan (Hartford), 140 Farmington Ave., Hartford, Conn.

John P. Carroll (Helena), 720 Madison Ave., Helena, Mont.

Joseph Chartrand (Indianapolis), 1347 N. Meridian St., Indianapolis, Ind.

Thomas F. Lillis (Kansas City), 301 E. Armour Blvd., Kansas City, Mo.
James Schwebach (La Crosse), 608 S. 11th St., La Crosse, Wis.
Jules B. Jeanmard (Lafayette), Lafayette, La., Bishop's House.
John J. Lawler (Lead), Lead, S. D.
John Ward (Leavenworth), 1228 Sandusky Ave., Kansas City, Kans.
C. J. O'Reilly (Lincoln), Lincoln, Neb., Bishop's House.
John B. Morris (Little Rock), St. Andrew's Cathedral, Little Rock, Ark.
Denis O'Donaghue (Louisville), 809 Brook St., Louisville, Ky.
George A. Guertin (Manchester), 151 Walnut St., Manchester, N. H.
Frederick Eis (Sault Sainte Marie and Marquette), Cathedral, Marquette, Mich.
Edw. P. Allen (Mobile), Cathedral, Mobile, Ala.
John J. Cantwell (Monterey-Los Angeles), 717 S. Burlington Ave., Los Angeles, Cal.
Thomas S. Byrne (Nashville), 2001 W. End Ave., Nashville, Tenn.
John E. Gunn (Natchez), Bishop's House, Natchez, Miss.
John J. O'Connor (Newark), 552 South Orange Ave., South Orange, N. J.
Jos. H. Conroy, Auxiliary Bishop, Cathedral, Ogdensburg, N. Y.
Theophile Meerschaert (Oklahoma), 1905 W. 19th St., Oklahoma City, Okla.
Jeremiah Harty (Omaha), 808 N. 36th St., Omaha, Neb.
Edmund M. Dunne (Peoria), 740 Glen Oak Ave., Peoria, Ill.
Hugh C. Boyle (Pittsburgh), 116 Dithridge St., Pittsburgh, Pa.
Louis S. Walsh (Portland), 307 Congress St., Portland, Me.
Matthew Harkins (Providence), 30 Fenner St., Providence, R. I.
William A. Hickey, Coadjutor Bishop, 30 Fenner St., Providence, R. I.
Denis J. O'Connell (Richmond), 800 Cathedral Pl., Richmond, Va.
Thomas F. Hickey (Rochester), 947 East Ave., Rochester, N. Y.
Peter J. Muldoon (Rockford), 1704 National Avenue, Rockford, Ill.
Thomas Grace (Sacramento), Cathedral, Sacramento, Cal.
Michael J. Curley (St. Augustine), Cathedral, St. Augustine, Fla.
Jos. F. Busch (St. Cloud), St. Cloud, Minn.
Maurice F. Burke (St. Joseph), 718 N. Seventh St., St. Joseph, Mo.
Joseph S. Glass, C. M. (Salt Lake), Salt Lake City, Utah.
Arthur J. Drossaerts (San Antonio), 310 Dwyer Ave., San Antonio, Tex.
Benjamin J. Keily (Savannah), 222 E. Harris St., Savannah Ga.
Michael J. Hoban (Scranton), 315 Wyoming Ave., Scranton, Pa.
Edward J. O'Dea (Seattle), 1104 Spring St., Seattle, Wash.
Thomas O'Gorman (Sioux Falls), Sioux Falls, S. D., Bishop's House.
Augustin F. Schinner (Spokane), 238 East 13th St., Spokane, Wash.
E. M. O'Leary (Springfield), 68 Elliott St., Springfield, Mass.
John Grimes (Syracuse), 257 E. Onondaga St., Syracuse, N. Y.
Samuel A. Stritch (Toledo), 525 Islington St., Toledo, Ohio.
Thomas J. Walsh (Trenton), 153 N. Warren St., Trenton, N. J.
Henry Granjon (Tucson), Cathedral, Tucson, Ariz.
Patrick J. Donahue (Wheeling), cor. 13th and Byron Sts., Wheeling, W. Va.
Augustus J. Schwertner (Wichita), 320 East Central Ave., Wichita, Kans.

John James Monaghan (Wilmington), 1301 Delaware Ave., Wilmington, Del.

Patrick R. Heffron (Winona), Terrace Heights, Winona, Minn.

Vicariate of North Carolina and Belmont Abbey, Rt. Rev. Leo Haid, O. S. B., Belmont Abbey, N. C., Belmont Cathedral Annex.

Vicariate-Apostolic of Alaska, Rt. Rev. Jos. Raphael Crimont, S. J., Juneau, Alaska.

Titular Bishops

Rt. Rev. Bonaventure F. Broderick (Titular Bishop of Juliopolis), Saugerties, N. Y.

Rt. Rev. Thomas J. Shahan (Titular Bishop of Germanicopolis), Catholic University of America, Washington, D. C.

CATHOLIC CHURCH EXTENSION SOCIETY, 180 North Wabash Ave., Chicago, Ill. *Director*, Very Rev. Francis C. Kelley.

CATHOLIC MISSIONARY UNION, Brookland Station, Washington, D. C. *Director*, Rev. Lewis J. O'Hern, C. S. P.

BUREAU OF CATHOLIC INDIAN MISSIONS, 2021 H St., N. W, Washington, D. C. *Director*, Rev. William Quinn.

CATHOLIC BOARD FOR MISSION WORK AMONG COLORED PEOPLE, 1 Madison Ave., New York City. *Director*, Rt. Rev. Mgr., John E. Burke.

ST. JOSEPH'S SOCIETY FOR COLORED MISSIONS, St. Joseph's Seminary, Baltimore, Md., *Director*, Very Rev. Louis B. Pastorelli.

SOCIETY FOR THE PROPAGATION OF THE FAITH, 343 Lexington Ave., New York City. *Gen. Director*, Rt. Rev. Joseph Freri.

NATIONAL CATHOLIC WELFARE COUNCIL, 1312 Massachusetts Ave., N. W., Washington, D. C.; *Gen. Sec.*, Rev. John J. Burke, C. S. P.

CHAPLAINCY BUREAU, Washington, D. C., Rev. Lewis J. O'Hern, C. S. P.

Colleges, Seminaries and Monasteries

There are 373 of these institutions under the control of the Roman Catholic Church. The full list will be found in the Official Catholic Directory.

Periodicals

Ecclesiastical Review (monthly), 1305 Arch St., Philadelphia, Pa.; *Ave Maria* (weekly), Notre Dame, Ind.; *Rosary* (monthly), 871 Lexington Ave., New York City; *Catholic World* (monthly), 120 W. 60th St., New York City, Rev. John J. Burke, C. S. P., Editor; *Catholic University Bulletin* (bi-monthly), Washington, D. C.; *The Magnificat* (monthly), Editor, Sr. M. Ignatia, Manchester, N. H.; *The Extension* (monthly), Editor, Rev. Francis Kelley, 750 McCormick Bldg., Chicago, Ill.; *Messenger of the Sacred Heart* (monthly), Rev. John Corbett, 801 E. 81st St., New York City; *Franciscan Herald*, 1434 W. 51st St., Chicago, Ill.; *Christian Family*, Techny, Ill.; *Beniger's Magazine* (monthly), 36 Barclay St., New York City; *The Lamp* (monthly), Garrison, N. Y.; *The Field Afar*, Maryknoll, Ossining, N. Y.; *America* (weekly), Editor, Rev. R. H. Tierney, S. J., 59 E. 83d St., New York City; *St. Anthony's Messenger*, Beaumont, Texas; *Homiletic Monthly*, New York City; *Truth Magazine* (monthly), New York City; *The Good Work*, New York City; *Annals of Propagation of the Faith*, New York City; *Holy Name Journal* (monthly), New York City; *The Catholic Convert* (bi-monthly), 117 W. 61st St., New York City; *The Catholic Historical Review* (quarterly), Catholic University, Washington, D. C.; *The American Catholic Quarterly*, Philadelphia, Pa.; *The Queen's Work* (monthly), St. Louis, Mo.; *The Missionary* (monthly), Brookland, D. C., Editor, Rev. Lewis J. O'Hern, C. S. P.

NOTE.—Roman Catholic data furnished by Frederick B. Eddy, Editor, Official Catholic Directory.

History

The Holy Catholic Apostolic Roman Church, more generally known as the "Roman Catholic Church," includes that portion of the Christian Church which recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Until the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters, particularly the doctrine of the Procession of the Holy Ghost and the primacy of the Bishop of Rome, culminated in the eleventh century in a separation between the Western and Eastern sections.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date.

Missionaries in connection with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634, and the founding of the town of St. Mary's in that year. Religious toleration was from the beginning the law of the colony; but in later years the Catholics were restricted and even disfranchised, and the restrictions were not entirely removed until after the War of the Revolution.

Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of the Constitution a memorial was presented by the Rev. John Carroll, recently appointed (1784) superior of the missions in the United States, which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Revolutionary War left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. After considerable investigation and delay the propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original states, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Mention should be made of what are known as the "Uniat churches," some of which were formerly connected with the Eastern or Oriental Churches, particularly in southeastern Europe and the

Levant. They recognize the authority of the Pope, and teach the same doctrine and have the same polity as the Roman Catholic Church, but differ from it in some matters of discipline, and use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and Slavonic Catholic Churches, all of which are branches of the Roman Catholic Church and are included in its statistics.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils and congresses.

In 1807 about 80 churches were reported, and a Catholic population of 150,000. Since that date a number of estimates have been made by different historians, some of them differing very widely. Thus Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. The 1916 U. S. census gives 15,721,815 as Roman Catholic population.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburgh, 1843; Oregon City, 1846. In 1847 St. Louis, in turn, became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland, and Galveston in 1847, and St. Paul, Santa Fe, Monterey and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling, in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the diocese of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other archdioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. The Catholic laymen have held two congresses, one in Baltimore in 1889, in conjunction with the centennial of the establishment of the hierarchy in the United States, and another in Chicago in 1893. Other items of interest are the promotion to the cardinalate of Archbishop McCloskey of New York, in 1875, and of Archbishop Gibbons of Baltimore, in 1886; the establishment of the Catholic University of America at Washington, D. C., by the decree of the Third Plenary Council of Baltimore (1884), and the establishment of the apostolic delegation at Washington, in 1893.

Doctrine

The Roman Catholic Church bases its doctrines upon the Canonical Books of the Sacred Scriptures, explaining and supplementing them by tradition expressed in written documents, the more important of which are the dogmatic definitions issued either by an Ecumenical or General Council, or by the Pope speaking "ex Cathedra," or as Head of the Church. Such definitions are not considered as constituting or establishing new doctrines, but only as official statements that the particular doctrine was revealed by God, and is contained in the "Depositum Fidei," or Sacred Depository of Faith of the Church.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing the essential truths accepted by the church. A general formula of doctrine is presented in the "profession of

faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines as have been declared by the church to be wrong, a promise of obedience to the church's authority in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct form, and equal to each other—that is to say, the Father, the Son, and the Holy Ghost.

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony;

Purgatory, the Resurrection of the Dead, Everlasting Life;

The Primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints and of their images; the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by pouring, and "cleanses from original sin." Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the body and blood, soul and divinity, of the Lord Jesus Christ, under the appearance of bread and wine." It is usually to be received fasting, and is given to the laity only in one kind, the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of orders, or holy orders, is that by which bishops, priests, and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "can not be dissolved by any human power."

The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain from meat on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors, and to observe the regulations in regard to marriage.

Polity

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and as heads or members of various commissions called Congregations, which *are charged* with the general administration of the church. These

never exceed 70 in number, and are of three orders; Cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, authority meanwhile being vested in the body of cardinals. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various congregations or commissions which have the care of the different departments of church activity.

THE SALVATION ARMY

National Headquarters: 122 W. 14th St., New York City. *Commander United States Forces,* Miss Evangeline C. Booth; *Nat. Sec.,* Colonel Walter F. Jenkins; *Natl. Auditor and Fin. Sec.,* Colonel G. S. Reinhardsen; *Natl. Spiritual Special,* Colonel Samuel L. Brengle.

Eastern Territory: 122 W. 14th St., New York City.

The Territorial Headquarters Staff: *Commissioner,* Thomas Estill; *Chief Sec.,* Colonel Richard E. Holz; *Field Sec.,* Colonel Alex. M. Damon; *Fin. Sec.,* Major Wm. C. Arnold; *Prop. Sec.,* Major V. R. Post; *Editor-in-Chief,* Lieut.-Colonel Robert Sandall; *Young People's Sec.,* Major Wm. F. Palmer; *Campaign Sec.,* Lieut.-Colonel Albert Kimball; *Bureau of Information, Statistics and Inspection,* Colonel John E. Margetts; *Principal of the Training College,* Colonel Charles Miles; *Trade Sec.,* Major Samson Hodges; *Men's Social Sec.,* Colonel Edward J. Parker; *Women's Social Sec.,* Colonel Margaret Bovill.

Central Territory: 108-114 N. Dearborn St., Chicago, Ill.

The Territorial Headquarters Staff: *Commissioner,* William Peart; *Chief Sec.,* Colonel Sidney Gauntlett; *Field Sec.,* Lieut.-Colonel John T. Fynn; *Fin. Sec.,* Brig. Frank K. Robertson; *Pro. Sec.,* Brig. John R. Wiseman; *Young People's Sec.,* Major Walter Peacock; *Editor-in-Chief,* Lieut.-Col. Fletcher Agnew; *Publicity and Special Efforts Dept.,* Staff Captain A. E. Marpurg; *Territorial Traveling Special,* Lieut.-Colonel J. C. Addie; *Central Prisons and Charity,* Brig. David Miller; *Women's Social Dept.,* Lieut.-Colonel Mary Stillwell; *Principal of the Traveling College,* Colonel Alfred A. Chandler.

Western Territory: 115 Valencia St., San Francisco, Calif.

The Territorial Headquarters Staff: *Lieut. Commissioner,* Adam Gifford; *Chief Sec.,* Colonel W. J. Barnard Turner; *Field Sec.,* Major William Guard; *Fin. Sec.,* Lieut.-Colonel William J. Dart; *Auditor,* Major Albert Widgery; *Territorial Young People's Sec.,* Colonel J. W. Cousins; *Prop. and Campaign Sec.,* Lieut.-Colonel T. Scott; *Editor,* Lieut.-Colonel A. B. Pebbles; *Revivalist,* Lieut.-Colonel George H. Davis; *Staff Records and Statistics,* Major Bessie Smith; *Sec. for Trade Dept.,* Staff Capt. Arthur Armstrong; *Men's Social Sec.,* Lieut.-Colonel Emil Mar-

cussen; *Women's Social Sec.*, Lieut.-Colonel Flora Lee; *Principal of the Western Training College*, Lieut.-Colonel Andrew Crawford.

Training Schools

Name	*Location*	*Principal*
Training College (Men and Women)	New York City	Colonel Charles Miles.
Training College (Men and Women)	Chicago, Ill.	Colonel Alfred A. Chandler.
Training College (Men and Women)	San Francisco, Calif.	Lt.-Col. Andrew Crawford.

Periodicals

Eastern Territory—*War Cry* (weekly); *Strids Ropet* (weekly); *Young Soldier* (weekly); *Social News* (monthly); *Local Officers' Counsellor* (monthly), 120 W. 14th St., New York, Editor, Lieut.-Col. Robert Sandall.

Central Territory—*War Cry* (weekly), 108 North Dearborn St., Chicago, Ill., Editor, Lieut.-Col. Fletcher Agnew.

Western Territory—*War Cry* (weekly), 115 Valencia St., San Francisco, Calif., Editor, Lieut.-Col. A. B. Pebbles.

History

William Booth, a minister of the English body known as the "New Connexion Methodists," was from his earliest preaching, which began when he was 16 years of age, deeply impressed with the fact that an important percentage of the crowds which filled the towns and cities of England lay outside the influence of the churches. In an effort to reach these people, he inaugurated a series of open-air meetings in London, holding the first on July 5, 1865. As the attendance increased, the meetings were held in a tent, and afterwards in a theater. The movement became known as the East End Mission, and later as the Christian Mission. For 13 years little attention was drawn to it, but a far-reaching revival took place, and as a result the crowds increased, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "Captain," in order to attract the sailors who had come into port. On the coming of Mr. Booth, a visit was announced as from the "General." The secretary in preparing the annual report wrote, "The Christian Mission Is a Volunteer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special undertaking, which, as they phrased it, was an effort "to destroy the fortresses of sin in the various communities." In the early years of the work General Booth, with whom his wife, Catherine Booth, was always most intimately associated, looked upon the army as primarily supplementary to the churches, but as it enlarged it developed into a distinctive movement with a people of its own.

From the beginning, efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way out," which outlined a plan of social redemption for what came to be known as the "Submerged Tenth," under three divisions: City colonies, land colonies, and oversea colonies. In the carrying out of its schemes, however, the army has always been elastic, expansive, and progressive, adapting itself easily to new conditions, and entering new fields as need was manifest.

Although the movement originated in England, it extended rap-

idly into other countries, not so much through the plans of its founders as through circumstances. English converts, finding homes in the United States, Canada, Australia, and other distant lands, began work according to the methods of the army and followed their efforts by urging the General to send them trained leaders from the international headquarters in London. The first country thus entered was France, followed by the United States, in 1881. Notwithstanding considerable opposition, the movement spread rapidly all over the country, until it has become one of the most prominent forces in work of this character.

Doctrine

The Salvation Army has a creed, but gives little attention to the discussion of doctrinal differences. It is in general strongly Arminian rather than Calvinistic. The special features emphasized are: Belief in the ruinous effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper it is neutral, acting in harmony with the followers of George Fox in regarding the sacraments that save as spiritual. Admission to its membership is not founded upon any acceptance of creed alone, but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. The pledges are known as the "Articles of War," and must be signed by every soldier.

Polity

The government of the Salvation Army is military in character, but sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was the parental and patriarchal model, namely, that the officer of higher rank should regard those beneath him as a father regards his children, and thus protect and guide their lives. This spirit controls in general. The commanding Officer is assisted by local officers who act in the capacity of an advisory board; in addition to these, he is aided, when necessary, by officers of various grades and ranks. These officers are commissioned, after successfully passing through the training given in schools or giving evidence of ability sufficient to qualify them for any work. Mental qualifications are not ignored, although an educational test is not emphasized, and the applicant is urged to improve himself mentally and socially as well as religiously. Soldiers are chiefly persons pursuing their usual avocations during the day and giving their services during the evening, and are not paid. Officers receive their support, but no more, and each corps is expected to meet its own expenses.

The form of worship is elastic, the desire being that, so far as possible, the services be spontaneous, and great liberty is encouraged, although extravagances are frowned upon, and if regarded as dangerous are suppressed. These services include open-air meetings, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings, and Sunday schools for the conversion and training of children.

The international headquarters of the army are in London, but each country has its own organization under the direction of a Commissioner, who is assisted by responsible officers for provinces and divisions. The local corps is usually commanded by a captain and a lieutenant, assisted by local officers, as a sergeant-major, treasurer, secretary, etc.

SCANDINAVIAN EVANGELICAL BODIES

GENERAL STATEMENT

The movement away from the State Churches in Sweden, Norway, and Denmark has found expression in the United States in the formation of three bodies: The Swedish Evangelical Mission Covenant of America, the Swedish Evangelical Free Church (formerly the Free Mission), and the Norwegian-Danish Free Church.

SWEDISH EVANGELICAL MISSION COVENANT

General Conference, annual; last session, Seattle, Wash., June, 1921.

Headquarters: 136 West Lake St., Chicago, Ill.

Officers: *Pres. of Exec. Board,* Rev. E. G. Hjerpe; *Vice-Pres.,* Rev. E. A. Skogsberg, Minneapolis, Minn.; *Sec., Rev.* C. V. Bowman; *Vice-Sec.,* E. Wallin.

College and Theological Seminary

Name	*Location*	*President*
North Park College and Theological Seminary	Chicago, Ill.	D. Nyvall.

Periodicals

Covenant Weekly, Editors, D. Marcelius, Andrew Johnson; *Sunday School Friend,* Editor, Miss Rosa Sahestrom.

History

The great body of the Swedish immigrants were in their own country connected with the State Church of Sweden, and on coming to this country identified themselves with the Swedish Augustana Synod in connection with the Lutheran General Council. There are, however, quite a number of churches which represent the results of the great spiritual awakening which visited Sweden in the middle of the nineteenth century, and which corresponded very closely to kindred awakenings in Norway, and to the Pietist movement in Germany. The ordained state clergy seemed to some unable to satisfy the deep spiritual needs of the communities, and services were conducted by uneducated laymen. This procedure was followed by persecution by the State Church, but without avail. Congregations were organized, edifices erected, and a strong spiritual life developed. These congregations were represented, to a considerable degree, in the Swedish immigration to this country and, as the necessity of organization became apparent, two synods were formed, the Ansgarii Synod and the Mission Synod. These were afterwards dissolved, and in their place the Swedish Evangelical Mission Covenant of America was formed in 1885.

Doctrine and Polity

In doctrine the Covenant is strictly evangelical, accepting the Bible as the inspired Word of God unto men, the only infallible guide in matters of faith, doctrine, and practice, and His message regarding both this life and the life that is to come.

In government, the church is purely congregational. The local churches are associated in state conferences, and in an annual con-

ference in which all matters of common interest are considered by the delegates assembled, and important business, such as making appropriations for missions and receiving sister churches into fellowship, is transacted. This conference has been incorporated in the state of Illinois.

NORWEGIAN-DANISH EVANGELICAL FREE CHURCH ASSOCIATION

Pres., Rev. N. W. Nelson, 578 Prospect Ave., Brooklyn, N. Y.; *Sec.*, Rev. O. Thompsen, 420 W. Sarnia St., Winona, Minn.

FOREIGN MISSION: "Scandinavian Missionary Alliance."

Treas., F. Risberg, 44 N. Ashland Ave., Chicago, Ill.

School

Name	*Location*	*President*
Bible Institute and Academy	S. Minneapolis, Minn.	L. J. Pedersen.

Periodicals

Evangelisten (weekly), *The Children Evangelist* (weekly), 3525 Fullerton Ave., Chicago, Editor, H. F. Josephson.

History

The Norwegian and Danish Free Church movement traces its origin to the spiritual awakening that swept over Norway in the early part of the nineteenth century, and to the conditions which made it necessary for those who were brought under the influence of the movement later to separate from the State Church and organize what were called Free Churches. Similar movements were spreading in other countries, with which the movement from Norway and Denmark has found bonds of fellowship, especially that earlier movement in England, which resulted in the founding of the Congregational denomination.

In the latter part of the nineteenth century there was a sufficient number of Norwegian and Danish Free Churches in the United States to organize into two associations, one in the Eastern states and one in the Middle West. These associations, as well as each church, held bonds of fellowship with the Congregational denomination.

In the year 1910 representatives of the two associations met in Chicago and organized the Norwegian and Danish Evangelical Free Church Association of North America, still maintaining the Eastern and Western associations as district organizations to look after local work. In the national organization all the churches, represented by delegates, and with their pastors and teachers, meet annually for conference and business.

In doctrine, the association is strictly evangelical, believing the Bible to be the inspired Word of God, and accepting without question its authority in all things. The local churches have the congregational form of government.

SWEDISH EVANGELICAL FREE CHURCH

Address Rev. Erik A. Halleen, 1417 Seventh St., S., Minneapolis, Minn.

History

At the time of the union of the Swedish Ansgarii Synod and the Mission Synod in 1885, forming the Swedish Evangelical Mission

Covenant of America, a number of congregations did not share in the consolidation, but united in an organization known as the Swedish Evangelical Free Mission, more recently known as the Swedish Evangelical Free Church. The first general conference was held at Boone, Iowa, at which plans were made for work, particularly in Utah.

The Swedish Evangelical Free Church has no written confession of faith, but accepts the Bible as the Word of God and the only perfect rule of faith and practice. Regarding doctrinal questions, such as the atonement, baptism, and the holy communion, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life.

The local congregations are self-governing. An annual conference is held, to which the local congregations send delegates, and at which regulations are made concerning charitable institutions, schools, etc.; but these regulations are advisory in character, and the congregations are privileged either to accept or to reject them. In addition to the conference there is a society of ministers and missionaries, organized in 1894, which has for its object the supervision of doctrine and conduct the reception of worthy candidates, and the rejection of those who are unworthy.

SCHWENKFELDERS

General Conference, semi-annual; meets third Saturday of May and October.

Headquarters: Norristown, Pa.

Officers: *Mod.*, John H. Schultz, Norristown, Pa.; *Sec.*, S. K. Brecht, Eagle Road, Manoa, Pa.; *Treas.*, Amos S. Anders, Norristown, Pa.

BOARD OF PUBLICATION. *Pres.*, Edwin K. Schultz, Boyertown, Pa.; *Sec.*, Rev. O. S. Kriebel, Pennsburg, Pa.

BOARD OF HOME AND FOREIGN MISSIONS. *Pres.*, John H. Schultz, Norristown, Pa.; *Sec.*, Rev. H. K. Heebner, Philadelphia, Pa.

BOARD OF MANAGERS OF THE CHARITY FUND. *Pres.*, William H. Anders, Lansdale, Pa., R. D.; *Sec.*, Wayne C. Meschter, Philadelphia, Pa.

School

Name	*Location*	*Principal*
Perkiomen School	Pennsburg, Pa.	O. S. Kriebel.

Periodical

The Schwenkfeldian (monthly), Editor, S. K. Brecht, Eagle Road, Manoa, Pa.

History

Among the early enthusiastic advocates of the Reformation was Kaspar von Schwenkfeld, a councilor at the court of the Duke of Liegnitz in Silesia. At the time of Luther's manifesto he was a young man, 25 years of age, and threw himself into the new movement with energy. Although never ordained as a clergyman, he took a prominent part in religious work, and it was mainly through his efforts that the Reformation gained a stronghold in Silesia. He was, however, independent in his thinking, and developed certain lines of belief which were not acceptable to other reformers.

Strongly opposed to the formation of a church, he did no more than gather congregations, and was compelled to flee from one place to another to escape persecution, until he died in Ulm in 1561. After his death, under the conditions of the times, any ecclesiastical organi-

zation of his followers was impracticable, although meetings and occasional conferences were held in Silesia, Switzerland, and Italy.

Early in the eighteenth century the question arose of emigration to America, and in September, 1734, about 200 persons landed at Philadelphia. Allegiance to the civil authorities having been pledged on September 23, they devoted the next day to thanksgiving for their deliverance from oppression, and they have continued to celebrate it as a memorial day ever since. Unable to secure land as they desired for a distinct community, they obtained homes in Montgomery, Bucks, Berks, and Lehigh Counties, Pa., where the greater number of their descendants are now to be found. The character of their early life in this country is indicated by their literary and doctrinal activities, the adoption of a school system in 1764, and the establishment of a charity fund in 1774, through which they have since cared for the unfortunate members of the community.

Toward the close of the Revolutionary War it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782. In common with the Quakers, Mennonites, and other kindred bodies, they gave their testimony against war, secret societies, and the taking of oaths. More recently a responsiveness to modern influences, has taken the place of their early clannish exclusiveness; all rules and regulations against secret societies have been dropped; the participation in war has been left to the individual conscience; and, in the war with Germany, not only was no exemption asked on the ground of religious belief but a considerable number of the young men entered the national service.

The establishment of the Perkiomen School has had a marked effect in increasing the number of college graduates in the churches and the general interest in higher education. As a result, they have gained in strength and in numbers.

Doctrine

The church holds that theology should be constructed from the Bible alone, but affirms that the Scriptures are dead without the indwelling Word. Christ's divinity, it is held, was progressive, His human nature partaking more and more of the divine nature without losing its identity. They believe that an absolute change through faith and regeneration, and subsequent spiritual growth, are primary essentials to salvation, but that justification by faith should not obscure the positive righteousness imparted by Christ, imitation of whom is the fundamental feature of the Christian life. The Lord's Supper, symbolic of both His humanity and His divinity, is regarded as a means of spiritual nourishment without any change in the elements, such as is implied in consubstantiation or transubstantiation. They look upon infant baptism as not apostolic, and the mode of baptism as of no consequence.

The Christian Church is held to be unity, whose discipline should be rigorous, and whose members should be those who give experimental evidence of regeneration, and who pass a satisfactory examination in the doctrines and customs of the church. The activity of the laity is considered to fulfill the doctrine of the Christian priesthood. The right of the state to force the conscience of the citizen is denied.

Polity

The only officers are ministers, deacons, and trustees, who are elected and ordained by the local churches; the ministers for an unlimited period, the deacons for a term of three years, or until their successors are chosen, and the trustees annually. The public worship is simple and flexible as to time and manner.

The members of the local churches meet in a district confer-

ence at least once a year. The district conferences are members of the General Conference, in which all church members have equal rights and privileges without distinction of sex. The General Conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. It elects the members of the mission board, the trustees of Perkiomen School, and the members of the board of publication.

SOCIAL BRETHREN

Address Rev. F. P. Wilson, Eldorado, Ill.

History, Doctrine and Polity

At the close of the Civil War a number of persons who had become dissatisfied with certain teachings and practices in the denominations to which they belonged, gathered some congregations in Illinois. For about 20 years they continued under a somewhat loose organization, but in 1887 adopted a discipline containing a statement of doctrine and rules for the government of the churches and for the ordination of ministers.

The Confession of Faith, consisting of 10 articles, pronounces against political preaching, declares the right of all lay members to free speech and free suffrage, and recognizes 3 modes of baptism as the applicant may prefer. It rejects infant baptism, however, and accepts only believers as candidates for that rite.

Annual associations are held, composed of ministers and lay delegates, and a biennial general assembly, whose membership includes ordained ministers, licensed preachers and exhorters, the general superintendent of Sunday schools, and lay delegates from each association.

The churches conduct no special mission work, home or foreign, and have no denominational schools or philanthropic institutions.

SOCIETY FOR ETHICAL CULTURE

(The American Ethical Union)

Office: 2 W. 64th St., New York City.

Officers: *Chmn. of Exec. Com.*, Robert D. Kohn; *Sec. and Editor*, David S. Hanchett; *Treas.*, Alexander M. Bing.

School

Name	*Location*	*Superintendent*
Ethical Culture School	New York City	Franklin C. Lewis.

Periodical

The Standard, Central Park and 64th St., New York City.

Component Societies

New York Society for Ethical Culture, 2 W. 64th St., New York.

Philadelphia Society for Ethical Culture, 1324 Spruce St., Philadelphia, Pa.

Brooklyn Society for Ethical Culture, 176 South Oxford St., Brooklyn, N. Y.

Chicago Ethical Society. 616 S. Michigan Ave., Chicago, Ill.

St. Louis Ethical Society, 3648 Washington Blvd., St. Louis, Mo.

History

The New York Society for Ethical Culture was founded by Prof. Felix Adler in 1876. Four similar societies—in Chicago, Philadelphia,

St. Louis and Brooklyn—have since been formed; and in 1886 the American Ethical Union was organized, including the societies at that time in existence. The movement has since extended to England, Germany, and other countries, including Japan, and in 1896 the International Ethical Union was organized, with temporary headquarters in Berlin.

Doctrine and Polity

The Ethical societies have no formal expression of doctrine. Their purpose, as expressed in the Constitution of the International Union, is "to assert the supreme import of the ethical factor in all the relations of life—personal, social, national, and international—apart from all theological and metaphysical considerations."

Each society is autonomous in government.

TEMPLE SOCIETY (Friends of the Temple)

Address Emil G. Sorg, 535 East Utica Street, Buffalo, N. Y.

History

The Temple Society, also known as "Friends of the Temple," was founded in Wurttemberg, Germany, in 1853, by the Rev. Christopher Hoffman. Adherents of the society emigrated to America a few years later, and within 10 years an organization was effected. At present there are 2 local congregations, while a number of sympathizers, mostly members of other churches, are scattered over the country.

The Society has no ecclesiastical forms or doctrine. It holds that the sum and substance of the New Testament is the teaching of the Kingdom of God, the essence of which is contained in the words of Jesus, "Thou shalt love the Lord thy God * * * and thy neighbor as thyself," and emphasizes the spiritual development of the kingdom.

Accepting in full the prophecies of the Old Testament in regard to the future of the Holy Land, one great aim of the organization is the establishment of Christian colonies in the Holy Land. Its efforts have resulted in six colonies in Palestine.

The Society in Jerusalem is regarded as the chief organization, and its president exercises general supervision over the branches in Germany and America. In the American branch, a general committee, with a presiding elder, keeps up the connection with Jerusalem. The individual churches have preachers and elders, and hold Sunday preaching services and Sunday schools.

THEOSOPHICAL SOCIETIES

History

The original Theosophical Society was founded in New York in 1875, under the name "Theosophical Society and Universal Brotherhood," with Col. Henry S. Olcott as its life president.

There are four of these societies now in this country—the original Theosophical Society, American Section; the primary offshoot, the Theosophical Society in America; and the offshoot from that, the Universal Brotherhood and Theosophical Society—and an independent organization called the Theosophical Society of New York.

These societies, while varying somewhat in particulars, unite in emphasizing as their principal object the universal brotherhood of humanity, and require sympathy with this object as a condition of admission to membership.

In order to secure a full comprehension of what is meant by the "brotherhood of humanity," it is deemed essential that there should be a study of the ancient and modern religious philosophies and sciences; also an investigation of unexplained laws of nature and the powers latent in man. Hence all these societies are more or less investigative in their character. The Universal Brotherhood and Theosophical Society emphasies the practiczal application of the results of this investigation to existent conditions; and the American Section seeks to infuse its principles into the practical affairs of life, especially through its Bureau for Social Reconstruction.

Doctrine

A summary of doctrine as accepted by most members of the Theosophical societies follows:

God is infinite and absolute, therefore not to be limited by thought, attribute, or description. Evolution is accepted, but it is only half a law—the other half being involution. Humanity is one great family; all souls are the same in essence, though they differ in degrees of development. Man is essentially a spiritual intelligence inhabiting a soul and a body. By purification and training of the body, the emotions, and the mind, the latent divine powers will develop and become active. Man is composed of seven principles which are grouped as a lower or mortal nature—constituting his personality—and a higher or immortal nature. Death is the dissolution of the mortal principles and the absorption of their experiences by the higher or universal principles. Heaven is the state of bliss and rest attained by the threefold higher nature of spirit, intuition, and mind. Reincarnation is the return of the higher nature to physical life, after having enjoyed its rest; it must not be confused with the ignorant and impossible idea of the transmigration of human souls into animal bodies. Karma is the action and interaction between desire and mind, the law of balance, of action and reaction, of effect inevitably connected with preceding cause; applied to man, it is a moral law of unerring justice, to which all other laws, physical or otherwise, are subservient. Karma is inseparable from reincarnation; Karma is the cause, reincarnation the mode, of accomplishing the effect.

THE THEOSOPHICAL SOCIETY

The original organization, 1875.

Annual Convention; meets last Saturday in April.

Sec., Miss Isabel E. Perkins, P. O. Box 64, Station O, New York City.

Periodical

Theosophical Quarterly, P. O. Box 64, Station O, New York City.

THEOSOPHICAL SOCIETY, AMERICAN SECTION

Organized 1895.

Annual Convention; next meeting at Kansas City, Mo., July, 1922.

Headquarters: 645 Wrightwood Ave., Chicago, Ill.

Officers: *National Pres.*, L. W. Rogers; *National Sec.*, Miss H. Pearl Martin.

ORDER OF THE STAR IN THE EAST. In preparation of the coming *of the Christ.*

Schools

Name	*Location*	*Dean or Principal*
Krotona Institute of Philosophy	Los Angeles, Calif.	F. F. Strong.
School of the Open Gate	Los Angeles, Calif.	Julia K. Sonmer, B. Sc.

Periodical

The Messenger, Mount Morris, Ill.

UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Organized 1898.

International headquarters: Point Loma, Calif.

Officers: *Leader*, Katherine Tingley; *Sec.*, Joseph H. Fussell.

University and School

Name	*Location*	*Secretary*
Theosophical University	Point Loma, Calif.	Clark Thurston.
Raja Yoga College	Point Loma, Calif.	Gertrude W. Van Pelt.

Periodicals

Theosophical Path (monthly), Editor, Katherine Tingley; *The Raja Yoga Messenger* (bi-monthly); *The New Way* (monthly).

THEOSOPHICAL SOCIETY OF NEW YORK

Organized 1899. Independent.

Officers: *Pres.*, Harold W. Percival, 1580 Amsterdam Ave., New York City; *Sec.*, Benoni B. Gattell, 46 Cedar St., New York City.

UNITARIAN CHURCHES

General Conference of Unitarian and other Christian Churches; meets biennially.

Officers: *Pres.*, Hon. William H. Taft; *Gen. Sec.*, Rev. Palfrey Perkins, Weston, Mass.; *Treas.*, Percy A. Atherton, 30 State St., Boston, Mass.

THE AMERICAN UNITARIAN ASSOCIATION is the executive organization; Unitarian Bldg., 25 Beacon St., Boston, Mass. *Pres.*, Rev. Samuel A. Eliot; *Sec.*, Rev. Louis C. Cornish; *Treas.*, Henry M. Williams. *Asst. Sec. and Publication Agent*, W. Forbes Robertson.

DEPARTMENT OF CHURCH EXTENSION. *Sec.*, Rev. Minot Simons; *Field Secs.*, Rev. W. Channing Brown, Carl B. Wetherell, San Francisco, Calif.; Rev. Walter R. Hunt, New York City.

ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN. *Pres.*, Miss Lucy Lowell; *Cor. Sec.*, Mrs. Mary B. Davis, 25 Beacon St., Boston, Mass.; *Rec. Sec.*, Mrs. C. S. Atherton; *Treas.*, Mrs. Lucia Clapp Noyes.

YOUNG PEOPLE'S RELIGIOUS UNION. *Pres. of Exec. Board*, Chester R. Allen; *Sec.*, Miss Adeline Pfleghaar, 25 Beacon St., Boston, Mass.; *Treas.*, Albert Pollard.

UNITARIAN LAYMEN'S LEAGUE. *Pres.*, Charles H. Strong; *Sec.*, Wm. L. Barnard, 7 Park Square, Boston, Mass.; *Treas.*, Wm. Endicott.

UNITARIAN HISTORICAL SOCIETY. *Pres.*, Rev. Henry W. Foote; *Sec.*, Rev. Edward D. Johnson, Salem, Mass.; *Librarian*, Julius H. Tuttle.

UNITARIAN TEMPERANCE SOCIETY. *Pres.*, Rev. William L. Walsh; *Sec.*, Rev. L. V. Rutledge; *Treas.*, Seymour H. Stone.

SOCIAL SERVICE COUNCIL OF UNITARIAN WOMEN. *Pres.*, Mrs. George H. Root; *Sec.*, Mrs. Edward M. Hayes, Medford, Mass.; *Treas.*, Mrs. Arthur G. Robbins.

SOCIETY FOR MINISTERIAL RELIEF. *Pres.*, Prof. F. G. Peabody; *Sec.*, Rev. Roderick Stebbins, Milton, Mass.; *Treas.*, Stephen W. Phillips.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION. *Pres.*, Rev. Howard N. Brown; *Sec.*, Rev. Fred R. Lewis, North Easton, Mass.; *Treas.*, George R. Blinn.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA. *Pres.*, Rev. James H. Ropes; *Vice-Pres.*, Prof. F. G. Peabody; Sec., Rev. Charles E. Park, Boston, Mass.; *Treas.*, Henry H. Edes.

UNITARIAN SERVICE PENSION SOCIETY. *Pres.*, Hon. James P. Parmenter; *Sec.*, Rev. Robert S. Loring, Milwaukee, Wis.; *Treas.*, Rev. H. G. Arnold.

Theological Seminaries

Name	*Location*	*President*
Divinity School of Harvard University	Cambridge, Mass.	Abbott Lawrence Lowell.
The Meadville Theological School	Meadville, Pa.	Franklin C. Southworth.
Pacific Unitarian School for the Ministry	Berkeley, Calif.	Earl M. Wilbur.

Periodicals

Christian Register (weekly), Boston, Mass., Editor, Rev. A. C. Dieffenbach; *The Beacon* (weekly), children's paper, Boston, Mass.; *The Pacific Unitarian* (monthly), San Francisco, Calif., Editor, Charles A. Murdock; *Unitarian Word and Work* (monthly), Boston, Mass.

History

Unitarianism may be defined in the most general terms as the religious doctrine of those holding belief in one God in one person (as distinguished from the Trinitarian belief in one God in three persons) and the related belief in the strict humanity of Jesus (as contrasted with the belief in His Deity). While Unitarians assert that these beliefs were held in the first Christian centuries, before ever the Trinitarian dogmas were developed, yet the Unitarianism of today originated historically in the first half century of the Protestant Reformation. In one form or another it was espoused in the sixteenth century by a number of Anabaptist leaders and by numerous independent thinkers in Italy or Switzerland. Its most influential leaders on the Continent, where it was variously known as Arianism, Socinianism, or Unitarianism, were Michael Servetus in Switzerland, Faustus Socinus in Poland, and Francis Davis in Transylvania.

In England Unitarianism gradually developed during the eighteenth century, largely under Socinian influences, and chiefly among the Presbyterian churches, though there were also important accessions from other religious bodies. While such men as Newton, Locke, Milton, and Penn in the seventeenth century are known to have held Unitarian views, no movement toward a distinct denomination began till late in the eighteenth century; and the most distinguished leaders of Unitarianism since its separate organization have been Joseph Priestly, Theophilus Lindsey, and James Martineau.

In America Unitarianism developed out of New England Congregationalism, whose churches had as a rule unwittingly left the way open for doctrinal changes, by requiring members upon joining the church simply to join in a covenant, rather than to subscribe to a creed. Thus many of the Congregational churches of eastern Massa-

chusetts, including most of the oldest and most important ones, gradually moved far toward Unitarian beliefs in the second half of the eighteenth century, though the first church distinctly to avow such beliefs was the Episcopal King's Chapel at Boston, in 1785. These churches preferred to call themselves simply Liberal Christians, and the name Unitarian was only slowly and reluctantly accepted. The formation of a new denomination out of the liberal wing of the Congregational Church was a gradual process, which went on in one congregation after another. The cleavage was hastened by the election of Henry Ware, a liberal, as Professor of Theology at Harvard University in 1805, in spite of orthodox protests, and by the fastening of the name Unitarian upon the liberals by the conservatives in 1815, after which the former were more and more refused religious fellowship by the latter, who desired thus to exclude them from the denomination. At length, in 1819, William Ellery Channing, of Boston, acknowledged leader of the liberals, preached at Baltimore an ordination sermon which defined and defended the views held by Unitarians and was thenceforth accepted by them as their platform.

In 1825 the Amercan Unitarian Association was formed to do aggressive missionary work and to promote the interests of the churches concerned, and thus the new denomination became organized separately. The Unitarians of this period were much averse to fostering sectarian spirit. They had been only loosely welded together, and their own fundamental principles were not clearly settled; so that for nearly 40 years the denomination was stagnant and was divided and weakened by internal controversy centering mainly about the question of miracles. But by the end of the Civil War this controversy had been largely outgrown; a national conference was organized in 1865, and a period of rapid extension and of aggressive denominational life ensued, which has continued to the present time. For a generation past emphasis has been laid much less upon doctrinal points than upon personal religion, moral advancement, and civic and social reform.

Doctrine

The Unitarians have never adopted a creed and do not require of members or ministers profession of a particular doctrine.

The constitution of the General Conference states simply that "These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man." The declared object of the American Unitarian Association is "to diffuse the knowledge and promote the interests of pure Christianity." And the covenant most generally used in local churches reads: "In the love of truth and in the spirit of Jesus, we unite for the worship of God and the service of man."

The most distinguishing marks of Unitarianism today are its insistence upon absolute freedom in belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion. There is, however, a general consensus upon the unipersonality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls in distinction from the views traditionally taught on these points.

Polity

The Unitarians are congregational in polity, each congregation being entirely independent of all the others. But for purposes of fellowship, mutual counsel, and the promotion of common ends, they unite in local or state conferences, in a General Conference meeting

biennially, and in an international congress formed "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and cooperation among them." Besides the national missionary organization, the American Unitarian Association, with headquarters at Boston, and offices at New York, Chicago, and San Francisco, other national organizations include the Alliance of Unitarian Women, the Unitarian Sunday School Society, the Young People's Religious Union, the Laymen's League, the Unitarian Temperance Society, etc.

UNITED BRETHREN

CHURCH OF THE UNITED BRETHREN IN CHRIST

General Conference, quadrennial; next session, 1925.

Annual conferences.

Headquarters: United Brethren Bldg., Dayton, Ohio.

Officers: *Pres., Board of Administration,* Bishop William M. Bell; *Exec. Sec.,* S. S. Hough; *Gen. Treas.,* L. O. Miller.

Bishops

W. M. Bell, 1509 State St., Harrisburg, Pa.

N. Castle (emeritus), Philomath, Ore.

H. H. Fout, 945 Middle Drive, Woodruff Pl., Indianapolis, Ind.

C. J. Kephart, 3936 Harrison Ave., Kansas City, Mo.

W. H. Washinger, 686 E. Taylor St., Portland, Ore.

W. M. Weekley (emeritus), 1038 Murdock Ave., Parkersburg, W. Va.

A. R. Clippinger, 1602 Grand Avenue, Dayton, Ohio.

FOREIGN MISSIONARY SOCIETY. *Pres.,* Bishop W. M. Bell; *Gen. Sec.,* Rev. S. G. Ziegler; *Treas.,* L. O. Miller; *Special Support Sec.,* Mrs. J. Hal Smith.

HOME MISSIONARY SOCIETY. *Pres.,* Bishop H. H. Fout; *Gen. Sec.,* Rev. P. M. Camp; *Sec. of Ed. Dept.,* Miss L. B. Wiggin; *Treas.,* L. O. Miller.

CHURCH ERECTION SOCIETY. *Sec.,* Rev. A. C. Siddall.

WOMAN'S MISSIONARY ASSOCIATION. *Pres.,* Mrs. L. R. Harford, 1550 Georgia Ave., Omaha, Nebr.; *Gen. Sec. and Treas.,* Miss Alice Bell.

BOARD OF CONTROL OF SUNDAY SCHOOL, BROTHERHOOD, AND YOUNG PEOPLE'S WORK. *Pres.,* Bishop A. R. Clippinger; *Gen. Sec. Sunday School and Brotherhood Work,* Rev. Charles W. Brewbaker; *Sec.* (emeritus), Col. Robert Cowden; *Supt. Elementary Division,* Miss Ida M. Koontz; *Gen. Sec. Young People's Work,* Rev. O. T. Deever.

SUNDAY SCHOOL AND BROTHERHOOD EXECUTIVE COMMITTEE. *Chmn.,* Rev. W. O. Fries; *Sec.,* Rev. C. W. Brewbaker.

COMMISSION ON EVANGELISM. *Pres.,* Bishop H. H. Fout; *Gen. Sec.,* Rev. J. E. Shannon.

CHRISTIAN ENDEAVOR EXECUTIVE COMMITTEE. *Chmn.,* Rev. H. F. Shupe; *Sec.,* Rev. O. T. Deever.

BOARD OF EDUCATION. *Pres.,* Bishop C. J. Kephart; *Gen. Sec.,* Rev. William E. Schell; *Treas.,* L. O. Miller.

PUBLISHING HOUSE. *Agt.,* Rev. W. R. Funk.

Colleges

Name	*Location*	*President or Dean*
Indiana Central University	University Heights, Ind.	I. J. Good.
Kansas City University	Kansas City, Kans.	J. C. Williams.
Lebanon Valley College	Annville, Pa.	G. D. Gossard
Otterbein University	Westerville, Ohio	W. G. Clippinger.
Philomath College	Philomath, Oreg.	Lloyd L. Epley.
York College	York, Neb.	H. U. Roop.
Shenandoah Institute	Dayton, Va.	J. H. Reubush.

Theological Seminary

Bonebrake Theological Seminary. Dayton, Ohio ..... A. T. Howard.

Periodicals

Religious Telescope, Editors, Rev. J. M. Phillippi, Rev. W. E. Snyder; *Watchword,* Editor, Rev. H. F. Shupe; *Friend of Boys and Girls,* Editors, Rev. W. O. Fries and Rev. J. W. Owen; *Evangel,* Editor, Miss Alice Bell.

History

Among the serious conditions facing the German Reformed churches in America in the early part of the eighteenth century were the lack of organization and especially the dearth of ministers. There were as yet no training schools in this country, and they were compelled to look to the Old World for their ministerial supply. The result was that they were not always provided for, and it was difficult to secure ministers of the best type. The Methodist movement in England and the Pietist movement in Germany were becoming prominent, but had not extended to any great degree through the churches, and the tone of spiritual life was low.

There were indeed earnest workers, but the general condition was deplorable. Appeals were made to the churches of the Palatinate, but they recognized their inability to meet the need and applied to the Classis of Amsterdam, which had already given assistance to the Dutch Reformed churches in New York. In accordance with this appeal, in 1746, the Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid and additional missionaries. Six young men responded to his presentation of the need in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July, 1752, and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the colonies.

A peculiar personal experience, in which he found himself unable to respond to an earnest appeal from one seeking spiritual counsel, led him to a prolonged struggle for a fuller witness to the regenerating power of the gospel in his personal life. The result was a spiritual transformation, and an insistence upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About the same time he came into personal relations with Martin Boehm, a member of the Mennonite community, who had passed through a similar religious experience, and together they conducted evangelistic work among the scattered settlers in Pennsylvania. This again was deemed irregular by Otterbein's fellow ministers, and offended the synod to such a degree and aroused such opposition to him that in 1774 he accepted a call to the Baltimore, Md., congregation on an independent basis. For the next fifteen years Otterbein

continued his evangelistic labors among the German speaking communities, going into the surrounding country and holding two-day "great meetings," in which he became more closely associated with ministers of kindred spirit in other denominations. Under their preaching converts rapidly multiplied, but church organizations were not yet formed, many of the converts uniting with English speaking churches.

In 1789 a meeting of these revivalist preachers was held in Baltimore, and a confession of faith and rules of discipline were adopted based upon the rules adopted four years before for the government of Otterbein's independent church in Baltimore. During the next decade similar councils were called at irregular intervals, which culminated at a conference held in Frederick County, Md., in 1800, in the formation of a distinct ecclesiastical body under the name of "United Brethren in Christ." Thirteen preachers were in attendance, and Otterbein and Boehm were elected bishops, in which office they remained until the death of Boehm in 1812, and of Otterbein in 1813. This new organization was in no sense a schism from any other body, but a natural development on the part of the German-speaking congregations of that section which were desirous of a fuller evangelistic life.

Bishop Ashbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren, came into close relations and were warm friends, but as the Methodist Church was at that time unwilling to accede to the wishes of the German-speaking communities, and encourage German-speaking churches, the two bodies remained distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in the new organization represented different forms of church life necessitated mutual conference and some concessions. Of the 14 ministers at the conference of 1789, 9 were of German Reformed antecedents and 5 were Mennonites. The church members, however, were more widely distributed. The Reformed churches practiced infant baptism, but not foot-washing; the Mennonites practiced foot-washing and regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism, the age of persons baptized and the observance of foot-washing.

During the first years of the nineteenth century the movement continued to grow, and many preaching places were established in Ohio and Indiana, and some in Kentucky, but the center of greatest activity was the Miami Valley in Ohio.

The first General Conference was held in 1815, 4 conferences being represented by 14 delegates. This conference arranged and adopted a book of discipline, accepting in general the system agreed upon in the first conference of 1789. The same conference was also significant for its recognition of a change that had been gradually taking place in the use of the English language in the churches. Until this time, almost all the churches had used German in their services, but as they came into closer contact with other religious bodies, the use of English increased, and although many continued their German preaching, English-speaking churches became numerous. This change was further recognized by the conference held in 1817, which ordered the confession of faith and the book of discipline to be printed in both German and English.

The church has taken a radical attitude on questions of moral reform, and early placed in its book of discipline a decided declaration in condemnation of slavery, which was followed in 1821 by strong prohibitive legislation. In 1841 the distilling, vending, and use of ardent spirits as a beverage was forbidden, as also, the renting or leasing of property for the manufacture or sale of such drinks, the *signing of* petitions for granting license, or entering as bondsmen for

persons engaged in the traffic. On the subject of secret societies, the church has held radical ground, which was expressed both in its constitution and in general legislation.

As the churches came into contact with other religious bodies and the English-speaking element increased, a desire developed for certain changes in the constitution. The General Conference of 1885 created a commission to revise the confession of faith and the constitution, expressing at the same time its opinion that two clauses in the existing constitution, one forbidding the changing or abrogation of the confession, and the other likewise forbidding any change in the constitution, except upon request of two-thirds of the whole society, were "extraordinary and impracticable as articles of constitutional law." The act creating this commission was regarded by certain members of the conference as unconstitutional and revolutionary, and they entered their formal protest against it. The commission, however, completed its work and submitted a revised confession and constitution. Among the changes were two of special importance, one admitting laymen to the General Conference, the other modifying the section in regard to secret societies. The old constitution said: "There shall be no connection with secret combinations." This was modified by providing that all secret combinations which infringe upon the rights of others and whose principles are injurious to the Christian character of their members are contrary to the Word of God, and Christians should have no connection with them. The General Conference was also empowered to enact rules of discipline concerning such combinations.

The report of the commission was made to the conference of 1889, and those who had previously protested against its appointment refused to vote on it, insisting that the matter was not legally before the church. and basing their opposition on a claim that it was contrary to the constitution as amended and adopted in 1841. On the other hand, the majority claimed that that constitution had never been submitted to the members of the conferences, but had been adopted only by the General Conference, and was therefore subject to action by the General Conference. The changes were adopted by a vote of 111 to 21, but Bishop Milton Wright and 11 delegates entered formal protest, and, with about 20,000 members, organized a separate conference which they insisted was the legal body known as the "United Brethren in Christ." The result was considerable litigation in regard to property, and cases came up before the courts which, in 1899, were finally decided by the United States Court of Appeals.

The last fifteen years have been characterized by the development of departments of church activity, as education, home and foreign missions, church erection, budget and finance; and by the adoption of a four-year program which involves the endowment of all the educational institutions of the church, together with commensurate achievements in evangelism and other lines of church life. The church has participated in two efforts at merger with similar religious bodies. In the first effort the denominations involved were the Congregationalists, Methodist Protestants, and the United Brethren in Christ; in the second the effort was between the two last-named bodies. Neither effort was successful, though much favorable sentiment still exists and the efforts may be resumed later.

Doctrine

In doctrine the church is Arminian. Its confession of faith consisting of thirteen brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the Sacraments, it holds that baptism and the Lord's Supper

should be observed by all Christians, but the mode of baptism, the manner of celebrating the Lord's Supper, and the practice of foot-washing should be left to the judgment of each individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon sanctification, which is described as "the work of God's grace through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts, from sin, and are enabled to live unto God."

Polity

The polity of the United Brethren is similar to that of the Methodist Episcopal Church. Although not historically a Methodist branch, they affiliate with Methodist churches, send delegates to the ecumenical Methodist conferences, and also fraternize with other denominations. They have classes and class leaders, stewards, exhorters, local and itinerant preachers, presiding elders, circuits, and quarterly conferences. The annual conferences are composed of the local and itinerant preachers and of lay delegates representing the churches. The General Conference is composed of ministerial and lay delegates elected by the churches in the respective conferences, and meets once in four years. It has full authority under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals. There is but one order among the ordained preachers, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops are elected by the General Conference for a quadrennium, and are eligible to reelection. They preside over annual conferences and, in conjunction with a committee of presiding elders and preachers, fix the appointments of the preachers for the ensuing year. Since 1893 the pastoral term is unlimited, so that a preacher may be reassigned annually to the same charge for any number of years.

CHURCH OF THE UNITED BRETHREN IN CHRIST

(Old Constitution)

General Conference, quadrennial.

Twenty-three annual conferences, including one in Canada.

Bishops

O. G. Alwood, Hillsdale, Mich.
F. L. Hoskins, Julietta, Idaho.
C. L. Wood, Alma, Mich.
C. A. Mummart, Ubee, Ind.
H. C. Mason, Hillsdale, Mich.

DOMESTIC FRONTIER AND FOREIGN MISSIONARY SOCIETY. *Pres.*, F. L. Hoskins; *Gen. Sec.*, Rev. J. Howe, Huntington, Ind.

SUNDAY SCHOOLS. *Gen. Sec.*, J. W. Burton, Ubee, Ind.

UNITED BRETHREN CHRISTIAN ENDEAVOR SOCIETY. *Pres.*, C. A. Mummart; *Treas.*, Miss Effie Hodgeboom.

WOMAN'S MISSIONARY ASSOCIATION. *Cor. Sec.*, Mrs. F. A. Loew, Huntington, Ind.

PUBLISHING BOARD, Huntington, Ind., *Agt.*, J. W. Burton.

BOARD OF EDUCATION, *Pres.*, O. G. Alwood; *Sec.*, D. R. Ellabarger, Ubee, Ind.

GENERAL PREACHERS' AID BOARD. *Pres.*, F. L. Hoskins, *Sec.*, Rev. J. L. Buckwalter; *Treas.*, Rev. J. W. Burton.

Colleges

Name	*Location*	*President*
Albion College	Albion, Wash.	F. L. Hoskins.
Central College	Huntington, Ind.	C. W. H. Bangs.
Philomath College	Philomath, Oreg.	

Periodicals

Christian Conservator (weekly), Editor, Rev. O. G. Alwood, Huntington, Ind.; *Missionary Monthly*, Editor, Parent Board Department, Rev. J. Howe, Huntington, Ind.; Editor, Woman's Missionary Association Department, Mrs. F. A. Loew, Huntington, Ind.; Sunday School Publications, Rev. A. B. Bowman, Editor, Huntington, Ind.

History

With the growth of the Church of the United Brethren in Christ as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet what they considered the necessity of changed conditions. At the General Conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion; the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the Civil War, but the others came to the front and the last two became specially prominent. In 1885 the General Conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution, and presented it for adoption by the society in such a manner as, in the opinion of the minority, insured indorsement, by the indifferent and youthful members. Although less than one-half of the whole society voted, the General Conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and as such entitled to the church property. In some cases decisions were given by the courts, in others by vote of the congregations, while occasionally property awarded to one body was purchased by the other. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesy now prevails.

Doctrine

In doctrine the church holds to the Trinity, the Deity and humanity of Jesus Christ, and an atonement unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature—*i. e.*, is born again—the doctrine upon which the early life of the church was based. A spiritually directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, by each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

Polity

In polity the church is Methodistic, having quarterly, annual, and general conferences on the same general basis as that of the Metho-

dist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding-elder, pastor, and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The General Conference, which is made up of ministerial delegates elected, pro rata, by the annual conferences, convenes every four years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least three years.

Candidates for the ministry, recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective, and for a limited term only. Pastors are appointed by the annual conference for a term of one year, and are eligible for reappointment to the same station for five successive terms, and for additional successive terms only by consent of the annual conference. Presiding elders are elected by the annual conference for a term of one year, and are eligible to unlimited reelection. Bishops are elected by the General Conference for the term of four years, and are eligible to reelection.

UNITED EVANGELICAL CHURCH

General Conference, quadrennial; next meeting October, 1922.

Ten annual conferences.

Bishops

W. F. Heil, Allentown, Pa.
M. T. Maze, LeMars, Ia.
General Statistical Sec., Rev. A. A. Couser, Des Moines, Ia.

PUBLISHING HOUSE, Third and Reily Sts., Harrisburg, Pa. *Publisher*, J. J. Nungesser; *Asst. Publisher*, Roy H. Stetler; *Pres. Board of Publication*, Rev. J. W. Thompson, Lock Haven, Pa.; *Sec.*, Rev. J. H. Shirey, Philadelphia, Pa.

BOARD OF MISSIONS. *Pres.* —— ——; *Vice-President*, Rev. S. L. Wiest, Penbrook, Pa.; *Cor. Sec.*, Rev. B. H. Niebel, Harrisburg, Pa.; *Treas.*, W. H. Hendel, Reading, Pa.

BOARD OF CHURCH EXTENSION. *Pres.*, Rev. W. M. Stanford, Harrisburg, Pa.; *Cor. Sec.*, Rev. B. H. Niebel, Harrisburg, Pa.; *Treas.*, A. P. Schnader, Lancaster, Pa.

BOARD OF EDUCATION. *Pres.*, Rev. H. F. Schlegel, Lancaster, Pa.; *Vice-Pres.*, Rev. C. A. Mock, LeMars, Ia.; *Sec.*, Rev. H. H. Thoren, Chicago, Ill.; *Treas.*, Rev. A. E. Gobble, Myerstown, Pa.

MANAGING BOARD, SUNDAY SCHOOL AND KEYSTONE LEAGUE OF CHRISTIAN ENDEAVOR. *Pres.*, Rev. J. Q. A. Curry; *Gen. Sec.*, Rev. W. E. Peffley, Harrisburg, Pa.; *Treas.*, R. G. Munday, Chicago, Ill.

CHARITABLE SOCIETY. *Pres.*, Rev. A. E. Gobble, Myerstown, Pa.; *Sec.*, Rev. H. D. Kreidler, Philadelphia, Pa.; *Treas.*, W. W. Fetter, Reading, Pa.

PERMANENT TEMPERANCE COMMITTEE. *Pres.*, Rev. H. F. Schlegel, Lancaster, Pa.; *Sec.*, Rev. J. W. Thompson, Lock Haven; *Treas.*, E. S. Woodring, Allentown, Pa.

CHURCH FEDERATION AND CHURCH UNION. *Pres.*, Bishop M. T.

Maze; *Sec.*, Bishop W. F. Heil; *Treas.*, W. M. Hoppes, Mahanoy City, Pa.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY. *Pres.* Mrs. W. J. Gruhler, Philadelphia, Pa.; *Sec.*, Mrs. Emma Divan, Ottawa, Ill.; *Treas.*, Mrs. J. G. Finkbeiner, Aurora, Ill.

Colleges

Name	*Location*	*President*
Albright College	Myerstown, Pa.	L. Clarence Hunt.
Oregon Bible Training School	Corvallis, Oreg.	Chester P. Gates.
Western Union College	LeMars, Iowa	Charles A. Mock.

Periodicals

Evangelical (weekly), Harrisburg, Pa., Editor, Rev. A. E. Hangen; Associate Editor, Rev. W. H. Fouke; Editor of *Sunday School and K. L. C. E. Literature*, Rev. W. M. Stanford; Associate Editor, Rev. W. E. Peffley; *Missionary Tidings and Missionary Gem*, Editor, Miss Emma Messinger; *Baby's Mother*, Editor, Mrs. W. E. Peffley.

History

The United Evangelical Church, as a separate ecclesiastical body, dates from the year 1894. Previous to that time its members constituted a part of the Evangelical Association organized under the evangelistic labors of Jacob Albright, in eastern Pennsylvania, in the year 1800. The division which resulted in the formation of the new church was due to differences of opinion as to what were considered fundamental principles of church polity, and official acts affecting the claims of a large minority of the ministers and members of the association. Seven annual conferences, with from 60,000 to 70,000 members, who were designated the "minority," entered a protest against what they regarded as "abuse of the powers conferred by the discipline, and usurpation of powers in violation of the discipline." This protest availed nothing, and in due time a separate organization was effected, with articles of faith and a discipline in strict accord with the doctrine, spirit, and purpose of the original church. On October 10, 1894, the former members of the East Pennsylvania Conference met in convention and organized as the "East Pennsylvania Conference and the United Evangelical Church," and called a general conference to meet in Naperville, Ill., November 29, 1894. Other conferences joined in the call, and on the designated day the conference met, and on the following day declared itself to be the first General Conference of the United Evanglical Church.

There has been a movement toward reunion with the Evangelical Association, and though definite steps have not been taken there is a general sentiment in both bodies for such action.

Doctrine

In doctrine the United Evangelical Church may be characterized as Arminian. Its confession of faith, formulated in twenty-five articles varies but little from the teachings of the Methodist Episcopal Church. The church emphasizes the principle of voluntary giving not only for the support of the ministry, but also for the maintenance of all the religious and benevolent enterprises of the church; "voluntary abstinence from all intoxicants, as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks, as the duty of civil givernment"; the exercise of strict discipline for safety, purity, and power of the church; the integrity of the Bible, as given by inspiration of God; and the fellowship of all followers of Christ.

Polity

In polity the church resembles the Methodist Episcopal Church. The local congregations are self-governing in their temporal affairs. There is equal clerical and lay representation in the annual conferences, as well as in the General Conference. The itinerant system of ministerial supply and service prevails, the appointments of ministers being made at each annual conference, by a committee consisting of a presiding bishop and presiding elders. for one year, with the privilege of reappointment to the limit of five years' term.

UNIVERSALIST CHURCHES

General Convention, biennial.

Twenty-eight state conventions, 8 state conferences.

Officers: *Pres.*, Roger S. Galer, Mt. Pleasant, Iowa; *Vice-Pres.*, Harry Childs, New Rochelle, N. Y.; *Sec.*, Rev. Roger F. Etz, 359 Boylston St., Boston, Mass.; *Treas.*, Joseph B. Horton; *Gen. Supt.*, Rev. J. S. Lowe, 359 Boylston St., Boston, Mass.

BOARD OF FOREIGN MISSIONS. *Chmn.*, Rev. T. E. Potterton; *Sec.*, Rev. Roger F. Etz.

GENERAL SUNDAY SCHOOL ASSOCIATION. *Pres.*, Rev. George E. Huntley; *Sec.*, Carl A. Hemple, N. Attleboro, Mass.

WOMEN'S NATIONAL MISSIONARY ASSOCIATION. *Pres.*, Mrs. Marietta B. Wilkins, Salem, Mass.; *Sec.* Mrs. I. V. Lobdell, Columbus, Ohio; *Treas.*, Mrs. Emma L. Bush.

COMMISSION ON PUBLIC WELFARE. *Chmn.*, Rev. Frank Oliver Hall.

COMMISSION ON FOREIGN RELATIONS. *Chmn.*, Rev. F. A. Bisbee, 359 Boylston St., Boston, Mass.

NATIONAL Y. P. C. U. *Pres.*, Charles Taylor, 1820 So. 7th Ave., Maywood, Ill. *Nat. Sec.-Treas.*, Louis F. Meslin, 338 Franklin Ave., Brooklyn, N. Y.; *Director of Young People's Work*, Rev. Stanley Manning, 359 Boylston St., Boston, Mass.

UNIVERSALIST COMRADES. *Pres.*, Ralph W. E. Hunt, Portland, Me.

UNIVERSALIST PUBLISHING HOUSE, 359 Boylston St., Boston, Mass.; 3011 Prairie Ave., Chicago, Ill. *Gen Agt.*, Harold Marshall.

Colleges

Name	*Location*	*Dean or President*
Lombard College	Galesburg, Ill.	Joseph M. Tilden.
St. Lawrence University	Canton, N. Y.	Richard E. Sykes.
Tufts College	Tufts College, Mass	J. A. Cousens.

Theological Seminaries

Canton Theological Seminary	Canton, N. Y.	J. Murray Atwood.
Crane Divinity School	Tufts College, Mass	Lee S. McCollester.
Ryder Divinity School	Chicago, Ill.	Lewis B. Fisher.

Academies

Dean Academy	Franklin, Mass.	Arthur W. Pierce.
Goddard Seminary	Barre, Vt.	R. L. Danson.
Westbrook Seminary	Portland, Me.	Orlando K. Hollister.

Periodicals

Universalist Leader (weekly), Boston, Mass., Editor, Frederick A. Bisbee; *Universalist Herald*, Atlanta, Ga., Editor, Rev. J. W. Rowlett; *Universalist*, Watertown, N. Y., Editor, Rev. G. D. Walker; *Onward* (weekly), Editor, Granville Hicks.

History

A distinction should be made between Universalism and the Universalist denomination.

Universalism has been defined as the doctrine of belief that it is the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin. In a more general way, it has been described as the belief that what ought to be will be; that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers; that the logic of this conception of the natural and moral order imperiously compels the conclusion that although all things are not yet under the sway of The Prince of Peace, the definite plan set forth in Him is evident, and the consummation which he embodies and predicts can not be doubted.

Universalism, thus, it is claimed, is as old as Christianity; was taught in the schools of the second and third centuries at Alexandria, Nisibis, Edessa, and Antioch; and was accepted by many of the apostolic and church fathers, as Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome.

Those members of the Christian family in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole, and in the history of each individual, are considered Universalists.

The Universalist denomination, however, is of modern origin, is confined mostly to the American continent, and embraces but a portion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these states as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

The earliest movement for denominational organization was made at Oxford, Massachusetts, in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved of the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called "Universalists," and approved also the Charter of Compact as the form of organization for all societies. The second convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization, and declared itself to be in favor of the congregational form of polity. Another convention, at Oxford, in 1793, subsequently developed into the Convention of the New England states, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the 20 or 30 churches increased to 500 distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine, and of the controversies to which that gave rise, and little attention was paid to organization.

About 1869 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a

manual of administration were adopted under which the denomination has since been conducted.

Doctrine

The historic doctrinal symbol of the Universalist denomination is the Winchester Profession, adopted at the annual meeting of the General Convention held in Winchester, N. H., in September, 1803.

At the session of the General Convention in Boston, October, 1899, a brief Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God."

The theology of Universalism, while setting forth the predicates of its conclusion, that all souls are included in the gracious purpose of God to make at last a complete moral harmony, discriminates between belief in a result, and faith in the forces by which the result is to be achieved. It points out and emphasizes the fact that effective faith in final universal salvation must rest on implicit belief in the value and potency of truth, righteousness, and love, witnessed by the free and steadfast use of these great and only means to the desired end. The teaching of Jesus, with which His life and works accord, is interpreted as a distinct revelation of these facts and principles, to wit, that God is the Father of all men; that all men are brethren; that life at the root is spiritual and therefore eternal; that the law of life is righteousness and its motive force is love; that human society, properly conceived, is a natural social and moral unity, or kingdom of heaven; that this life is "the suburb of the life elysian"; and that physical death is the necessary prelude to immortal life. Universalism avers that the sinner—"and no man liveth that sinneth not"—can not escape punishment; which is remedial and is meant to vindicate the inflexible righteousness of God and to induce repentance and reformation in His wayward children.

Universalists are not Trinitarians. The position taken by the Unitarians of Channing's day, and held for a generation or more subsequently, would fairly represent the view that has been consistently set forth in Universalist literature and teaching. That view is that Jesus (the Christ) had the same essential spiritual and human nature as other men; but that he was chosen of God to sustain a certain unique relation on the one hand toward God and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected or "full-grown" man. There is, therefore, propriety and accuracy in describing this unique man as a God-man, a divine Son of God, the mediator, or way, between God and men.

Universalists, as a body, are now practically Unitarians, so far as the person, nature, and work of Christ are concerned.

As to the mode of baptism, both immersion and sprinkling are practiced, but usually in Universalist churches the candidate, whether adult or infant, is baptized by the minister placing his hand, which has been previously dipped in the font, on the head of the candidate, and repeating the baptismal formula. In Universalist parishes where a church has been organized the Lord's Supper is regularly observed usually four times a year and all members are expected to participate; but all others who would like thus to show their loyalty to their Master and cultivate Christian graces are cordially invited to join in the memorial.

Polity

The local parish or society is independent in the management of its own temporal affairs and worship, in the choice of officers or of

ministers, and in the details of administration. The different parishes within a state are organized into a state convention, consisting of delegates elected by the parishes. Representatives, duly elected by the several state conventions, constitute the General Convention. The state conventions meet annually; the General Convention, biennially.

In order to remain in the fellowship of its own state convention and of the General Convention, the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The state conventions have complete control of matters of common interest to the local societies in their territory, but they must administer these affairs according to the laws made by the General Convention, which is the supreme legislative body of the denomination.

In the interval between sessions of the General Convention a board of trustees, consisting of 11 members, and including the secretary of the Convention, who is its chief administrative officer, administers the affairs of the denomination, except those which are reserved to the state conventions and the general membership.

In 1898 a system of supervision, including a general superintendent and local superintendents in most of the states, was adopted and met with general approval. Recently the Sunday school was put under the care of the General Convention, and a salaried superintendent was appointed. Arrangements were also made for placing the headquarters of the denomination in Boston.

State conventions have committees of fellowship who grant letters of license; examine candidates for ordination; authorize their ordination or refuse it, as the case may be; give full fellowship; transfer fellowship from one state to another; receive clergymen who are transferred from another state; and under the laws of the General Convention have full supervision of questions of fellowship and of discipline of ministers within their territory. Only ordained ministers are permitted to baptize or administer the Lord's Supper in the churches, and there are laws and standards of conduct which ministers must observe in order to maintain themselves in the fellowship of the state and general conventions.

Owing to the peculiar early organization of Universalists into societies, rather than churches, the term "comunicant" or "church member" does not accurately apply in this body. In a considerable number of societies there are as yet no church organizations, and consequently no "communicants," and in any society or parish the number of registered church members falls far short of the whole number of Universalists. Where there is church membership, the method of admission is not the same in all churches. There is, however, a uniform custom of requiring subscription to the Winchester Profession or the later Statement of Essential Principles. Most churches have a form of covenant also, in which the members join, but a large freedom of personal preference as to form of profession and covenant is favored.

THE VOLUNTEERS OF AMERICA

Headquarters: 34 W. 28th St., New York City.

Officers: *Pres.*, Gen. Ballington Booth; *Vice-Pres.*, Maj.-Gen. Edward Fielding; *Sec.*, Col. J. W. Merrill; *Treas.*, Col. W. J. Crafts.

Chief departments of work: evangelical, helping-hand, prison, home, hospital.

History

In response to the call of a number of persons deeply interested, many of them actively engaged, in evangelistic and philanthropic work, Mr. and Mrs. Ballington Booth, already well known as evangelists, were induced, in the spring of 1896, to form an organization for the uplift of the unchurched and the needy. The first public meetings were held in March of that year, and almost immediately the society, under the name of Volunteers of America, became active in many parts of the country. In the following summer the Volunteer Prison League Branch was organized by Mrs. Booth, with signal success, and in November, 1896, the organization was incorporated under the laws of the state of New York.

From the beginning the organization has been declared to be an auxiliary of the church, and converts have been advised to unite with churches of their preferance, so that a large growth in membership has neither been expected nor realized. It has also endeavored continually to work along lines that do not conflict with any other religious military society.

Doctrine

In doctrine the Volunteers are in harmony with the evangelical churches on all essential points. Their principles are stated in a Book of Rules, issued by order of the Grand Field Council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one Supreme Triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God; in the temptation and fall of our first parents, whereby all men have become sinful by propensity. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ, and become regenerated through the Holy Spirit; that the Holy Spirit gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace, and except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the Sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

Polity

The government of the Volunteers of America is democratic. The term "military," appearing in the Manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the Grand Field Council, which is composed of the officers of, or above, the rank of major. This council elects the directors, 11 in number, who are the responsible financial officers, and who act as trustees and custodians of the property.

The commander in chief, or general, is elected for a term of five years. The officials forming his cabinet or staff are the vice-president, with title of major general; the secretary, with the title of colonel; the treasurer, with title of colonel; and the regimental officers. The departments or territories are usually under the command of an officer of the rank of brigadier general. They comprise two or more

regiments, each under the command of a colonel, who may have 20 or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. There is no limit to the membership of the post in point of numbers. The commissions are issued by the commander-in-chief and countersigned by the head of the division or department.

VEDANTA SOCIETY

Headquarters: 117 W. 72d St., New York City.

Officers: *Pres.*, Martin Krudop; Vice-Pres., W. N. Goodyear; *Treas.*, Mrs. A. S. Burke; *Sec.*, Miss E. Robinson.

History

The Vedanta Society, as a religious or philosophical factor in American life, dates from the Parliament of Religions at the World's Fair in 1893. At that time the various Hindus who were present attracted much attention, and one of them, Swami Vivekananda, who came as a delegate, gave a series of lectures on Vedanta philosophy in New York in 1894. He made no attempt at an organization, but three years later Swami Abhedananda arrived in that city to carry on the work started by Swami Vivekananda, and organized the Vedanta Society, which was incorporated in October, 1898. Slowly but steadily the work grew, and finally the society became strong enough to have a permanent center in New York City, with other centers in San Francisco, Los Angeles, and Boston. Some of these centers have country places where schools are held in the summer.

The term "Vedanta" is the name of an ancient philosophy of India, and as interpreted by the society it means literally "end of all wisdom." The Vedanta philosophy explains what the end of wisdom is and how it is attained, and claims to harmonize with the ultimate conclusions of modern science, and to give to religion a scientific and philosophic basis. The society has, however, no purpose of forming a new sect or creed, but by explaining through logic and reason the spiritual laws that govern life, it seeks to harmonize all systems.

The society has six trustees who, with three other officials, form the executive board. Members residing elsewhere than in New York City are given lessons and instruction by correspondence. The society has published a large number of works on its religious philosophy, most of which were written by Swami Vivekananda, and his successors and followers. Following the custom of the Hindu priesthood, the Swamis do not accept a salary or any remuneration for their services, but freely devote their time and energy to the spiritual growth and unfoldment of all men and women without regarding their caste, creed or nationality.

SECTION II

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

With Affiliated, Cooperative and Consultative Bodies

RECTORY OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

National Offices

obert E. Speer, President.
ev. Charles S. Macfarland, Rev. Samuel M. Cavert, General Secıries.
lfred R. Kimball, Treasurer; 612 United Charities Building, 105 t 22nd Street, New York.

Washington Office

ishop William F. McDowell, Chairman.
ev. E. O. Watson, Secretary, 937 Woodward Building, Washing- D. C.

Western Office

ean Shailer Mathews, Chairman.
ev. Herbert L. Willett, Secretary, 19 South LaSalle Street, Chi-, Illinois.

NATURE AND SCOPE OF FEDERAL COUNCIL

he Federal Council is an organization officially representing most he Protestant denominations of the United States. Information ırding its various departments and commissions is brought toıer in this section.

he Council held its first meeting at Philadelphia in 1908 and was ely the culmination of previous voluntary federative movements, chief of which had been the Evangelical Alliance and the National eration of Churches and Christian Workers. The important iminary work leading up to the organization was accomplished he Inter-Church Conference on Federation held in Carnegie Hall, York City, in 1905, a body composed of official delegates from ty denominations convened through the initiative of the National eration of Churches and Christian Workers. This conference ted the Constitution of the Federal Council and transmitted it he various denominations with the understanding that approval wo-thirds of them would give it full effect. This approval was red early in 1908.

reated for the purpose of enabling the churches to do together t they could not hope to do alone, the aims of the Council, as defined in its constitution, and as now pursued, are as follows:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

he work of the Council, it is not too much to say, is by far the t powerful influence today in enlarging the spirit of unity within Church.

The difference between the Federal Council and the previous movements is that it is not an individual or voluntary agency, or simply an interdenominational fellowship, but is an officially and ecclesiastically constituted body.

It is differentiated from most other general movements for the manifestation of Christian unity in the fact that it is the coöperation of the various denominations for service rather than an attempt to unite them upon definitions of theology and polity.

It does not interfere with the autonomy of these bodies and its Constitution specifically states that "The Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way limit the full autonomy of the Christian bodies adhering to it."

The Federal Council is thus constituted by thirty-one Protestant evangelical denominations, to express their common voice and unite them in coöperative activities.

It includes 143,367 local churches, with 20,052,781 members. Its constituent bodies, with statistics, are as follows:

Statistics of the Constituent Bodies of the Federal Council for 1921

Figures furnished by some official, usually the statistician, of each body.

Denomination	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
Northern Baptist Conv	8,409	8,566	1,253,878	7,162	984,011	21,926,143
Nat'l Bapt. Conv. (Col.)	21,113	19,423	3,116,325	20,099	1,305,087	3,500,000
Seventh Day Baptist	81	96	8,044	72	6,377	144,259
Free Baptist	Statistics included in Northern Convention					
Christian Ch. (Am. Chr. Conv.)	1,094	987	97,084	915	77,681	197,723
Churches of God in N. A. (General Eldership)	502	453	25,920	338	36,919	426,896
Congregational Churches	5,959	5,665	819,225	6,000	743,632	21,233,412
Disciples of Christ	8,964	6,010	1,210,023	8,544	987,117	11,165,391
Evangelical Association	1,850	1,350	160,000	1,850	207,200	4,300,000
Evan. Synod of N. A	1,309	1,075	274,860	1,200	152,196	4,086,013
Society of Friends (Orthodox)	820	1,296	96,135	656	61,484	1,483,459
*United Lutheran Church	3,775	2,845	791,400	3,399	515,815	11,671,606
Methodist Episcopal	26,713	18,643	3,938,655	26,368	4,178,472	85,934,000
Methodist Episcopal, South	17,251	7,842	2,346,067	16,205	1,881,715	33,859,832
Methodist Protestant	2,500	1,020	178,275	1,956	175,767	1,975,983
Primitive Methodist, U. S. A	84	79	10,986	84	16,305	823,719
African Methodist Episcopal	6,900	6,550	551,766	6,250	278,313	3,425,000
African Meth. Epis. Zion	2,716	3,962	412,328	2,544	203,147	784,746
Colored M. E. in America	3,516	2,643	366,315	2,543	186,770	1,736,692
Moravian (Unitas Fratrum)	125	147	31,767	128	18,760	323,639
Presbyterian, U. S. A	9,842	9,979	1,722,361	9,858	1,448,054	47,036,442
Presbyterian, U. S	3,475	2,026	397,058	3,316	370,840	12,124,891
United Presby' Ch. of N. A	937	962	160,528	940	170,432	6,537,525
Reformed Presby. Ch. in N. A., General Synod	15	13	2,400	13	1,963	36,798
†Protestant Episcopal Church	8,324	6,011	1,104,029	6,000	493,212	34,873,221
Reformed Episcopal Church	79	75	13,022	79	9,005	460,283
Reformed Church in America	733	771	135,634	772	134,795	4,029,963
Reformed Church in the U. S	1,736	1,255	331,369	1,686	320,955	5,433,663
Christian Reformed	247	196	43,902	205	26,880	119,122
Church of the United Breth. in Chr.	3,406	2,543	364,229	3,113	423,389	5,903,521
United Evangelical Church	892	519	90,096	927	143,491	1,946,458
Total—1921	143,367	113,002	20,052,781	133,222	15,958,784	327,500,400

* Consultative body.
† *Represented* through Commissions on Christian Unity and Social Service.

Associated with the Federal Council are affiliated, cooperating and consultative bodies.

AFFILIATED BODIES

Home Mission Council. See Directory of Organizations, p. 305.
Council of Women for Home Missions. See Directory of Organizations, p. 304.
Federation of Woman's Boards of Foreign Missions. See Directory of Organizations, p. 291.
Sunday School Council of Evangelical Denominations. See Directory of Organizations, p. 285.
Council of Church Boards of Education. See Directory of Organizations, p. 282.

COOPERATING BODIES

American Bible Society. See Directory of Organizations, p. 273.
National Board of Young Women's Christian Associations. See Directory of Organizations, p. 334.
International Committee of Young Men's Christian Associations. See Directory of Organizations, p. 310.

CONSULTATIVE BODIES

Committee of Reference and Counsel of the Foreign Missions Conference of North America. See Directory of Organizations, p. 291.
Committee on Cooperation in Latin America. See Directory of Organizations, p. 290.
Student Volunteer Movement for Foreign Missions. See Directory of Organizations, p. 292.

The Council itself consists of about 400 members, elected by the denominations, and it convenes every four years. The Executive Committee, consisting of official representatives of the constituent bodies, meets once a year. The Administrative Committee meets once a month.

The national offices for general administration and for the Commissions are at 105 E. 22nd St., New York City. Offices are also maintained at Washington, D. C., and Chicago, Ill.

The Council has local correspondents all over the United States, and has foreign correspondents connected with the Protestant churches of all countries.

In addition to the meetings of its own Committees and Commissions, the Council calls frequent representative conferences upon matters of common interest to all the churches.

At the office in Washington, D. C., affairs of national religious concern are considered by a resident committee, the work including such matters as chaplains in the Army and Navy, federation in the Southern field, missionary affairs of national and international concern, coöperation with the Government Departments and Agencies, the gathering of religious statistics for the Nation, the publication of the Year Book of the Churches, and a general church service bureau.

The Council is incorporated under the laws of the District of Columbia.

PERMANENT COMMISSIONS

COMMISSION ON COUNCIL OF CHURCHES
(State and Local)

Chairman.....*Fred B. Smith*
Executive Secretary.....*Rev. Roy B. Guild*

This Commission seeks, in every community having two or more churches, the development of some form of organization by which these churches can coöperate in doing for the religious, social, and civic welfare of the community what they cannot do by working independently of each other.

It plans to do this by personal visitation, correspondence, and literature. It seeks to help construct the machinery in the community through which the churches can work with one another and with other organizations and through which the Commissions of the Federal Council can function.

There are now fifty local federations or councils of churches with employed executive secretaries.

During the year 1917 this Commission held a conference at Pittsburgh for the purpose of standardizing certain methods of work which have become successful features in the programs of many federations, or are in the period of testing. The eight reports carefully prepared by eight sub-commissions are now published in "The Manual of Inter-Church Work."

COMMISSION ON EVANGELISM AND LIFE SERVICE

Chairman.....*Pres. J. Ross Stevenson*
Executive Secretary.....*Rev. Charles L. Goodell*

This Commission is organized to coöperate with the pastors and leaders of the churches in developing and maintaining an effective evangelistic movement throughout the nation. Where there are church federations, it renders assistance in making effective their federated evangelistic work. It brings together the evangelistic agencies in the several denominations for united action. In denominations where there are no organized evangelistic commissions it will be glad to give aid in the forming of such commissions and to supply such literature as may be helpful in the development of this work.

The Commission has an aggressive evangelistic program and will furnish literature and methods wherever desired. It acts as a clearing house for the work of all the denominations and keeps each informed of the methods and results in other fields. Its most important work is in developing a program of united evangelism in the larger cities, with the aim of enabling the churches to reach the whole community at one time and with the ideal of their pastors as their own evangelists. The secretaries in the various denominations are brought together under the leadership of the Federal Council and unite in holding conferences throughout the country, assembling all the pastors of a community and assisting them to organize their forces for simultaneous action.

As a result, a new and better type of evangelism is arising. The last year showed a record of the largest number of accessions to church membership of any single year in the history of the American churches. Conspicuous is the fact that the largest gains are reported in the cities which have adopted this united approach to their evangelistic task.

Increasing attention is now being given to the theological seminaries in the interest of bringing home to the teachers of ministers and to prospective ministers the possibilities of pastoral evangelism.

COMMISSION ON CHRISTIAN EDUCATION

Chairman.....*Rev. William Adams Brown*

In the field of Christian Education the Council endeavors to serve *all the* denominations as well as the several Commissions of the

Council itself. Its special field is that of correlating the work of the various educational agencies of the churches and of promoting coöperation in a common program of religious education.

At a conference called by the Federal Council last year, representatives of all the Sunday School agencies, the Missionary Education Movement, the agencies dealing with Christian education in the college and university, the young people's societies, the Young Men's and Young Women's Christian Associations, and other organizations studied the educational task from the standpoint of the whole Church, with a view to discovering how each of the existing organizations could best coöperate with the others in meeting the whole responsibility.

In addition to carrying on this task of coördination, the Council is directing its attention to the groups largely unreached by any of the educational forces, especially by interpreting to the general public the significance of the Christian Gospel for the life of men in their industrial, racial and international relations.

COMMISSION ON THE CHURCH AND SOCIAL SERVICE

Vice-Chairman.....*Shelby M. Harrison*
Executive Secretary.....*Rev. Worth M. Tippy*
Research Secretary.....*Rev. F. Ernest Johnson*

The purpose of the Commission is to coöperate with similar church organizations in the study and improvement of social conditions; to encourage the organization of departments or commissions of social service in denominations not so organized; to coöperate with the denominational agencies in organizing local churches for neighborhood and community service; to assist departments of social service in community federations of churches; to coöperate in public welfare effort with national social movements and agencies, and with departments of the national and state governments; to labor to establish social justice, and a Christian social order.

The following denominations have social service organizations for which the Federal Council's Commission is the central coördinating body:

Baptist, North: American Baptist Home Mission Society, Department of Social Service and Rural Community Work, Rev. Rolvix Harlan, Secretary, 23 East 26th St., New York, N. Y.; American Baptist Publication Society, Department Social Service Education, Rev. Samuel Z. Batten, Secretary, 1701 Chestnut St., Philadelphia, Pa.; Baptist Social Service Federation, Rev. J. Foster Wilcox, Joint General Director, 23 East 26th St., New York, N. Y.

Congregational: Social Service Commission, Rev. Arthur E. Holt, Secretary, 14 Beacon St., Boston, Mass.

Disciples of Christ: Commission on Social Service and the Country Church, Prof. Alva W. Taylor, Secretary, Occidental Bldg., Indianapolis, Ind.

Methodist Episcopal: Federation for Social Service, Rev. Harry F. Ward, Secretary, 150 Fifth Ave., New York, N. Y.

Board of Home Missions and Church Extension, Rev. M. P. Burns, 17th and Arch Sts., Philadelphia, Pa.

Presbyterian, U. S. A.: Social Service Department, New Era Movement, Rev. John McDowell, Department Head, 156 Fifth Ave., New York, N. Y.; Board of Temperance and Moral Welfare, Prof. Chas. Scanlon, Columbia National Bank Bldg., Pittsburgh, Pa.

Protestant Episcopal: Department of Christian Social Service, Very Rev Charles N. Lathrop, 281 Fourth Ave., New York, N. Y.

Seventh Day Baptist: Rev. J. L. Skaggs, Plainfield, N. J.

Reformed in the U. S.: Board of Home Missions, Rev. James M. Mullan, 15th and Race Sts., Philadelphia, Pa.

The Research Department gathers information concerning social, economic and industrial conditions and movements in their moral aspect and with especial reference to the work of the churches. The material gathered by the Department is made available to the religious press and to individual subscribers through a semi-monthly *Information Service*, a monthly *Book Review Service*, research bulletins on industrial problems, study courses and occasional other publications. The Department also conducts an extensive correspondence with persons studying social problems.

Educational literature on social questions for the use of study groups and Bible classes is being prepared every year for the use of churches of every faith.

COMMISSION ON TEMPERANCE

Chairman.....*Hon. Carl E. Milliken*
Acting Exec. Sec.....*Rev. Charles S. Macfarland*

This Commission, united with the National Temperance Society, the oldest American temperance society, works with the denominational and other agencies, to promote personal abstinence from intoxicating beverages, by research, exhibits, photoplays, lantern slides, literature, and the creation of public sentiment to ensure proper legislation.

An active part was taken in securing Congressional action favoring the Constitutional Prohibition Amendment.

The following periodicals covering temperance interests are published:

The National Advocate: A comprehensive temperance paper, designed primarily for use in churches and Sunday schools. Published monthly. Price, $1.00 per year; special rates to pastors, clubs, and Sunday school classes.

The Youth's Temperance Banner: A "Youth's Companion" devoted to temperance stories and articles. Published monthly. Price, 30 cents per year; in clubs of ten or more to one address, 15 cents.

The Water Lily: A four-page monthly containing stories attractively illustrated; suited to children between five and ten years. Price, 15 cents per year; in clubs of ten or more to one address, 8 cents.

COMMISSION ON THE CHURCH AND RACE RELATIONS

Chairman.....*John J. Eagan*
Executive Secretaries.....*George E. Haynes*
Rev. W. W. Alexander

In a day when the problem of the relations of the white and the Negro races is challenging America as never before, the recent establishment of the Commission on the Church and Race Relations is of great significance. It means that the churches are definitely setting themselves to a solution of the problem on the Christian basis of brotherhood.

Under the wise guidance of Southern leaders, both black and white, the united influence of the churches is being brought to bear to promote the active coöperation of the two races in a program for racial justice and goodwill. They are helping to create inter-racial committees in local communities for the purpose of coöperative activities in securing to the negro fuller opportunity for self-development, in preventing mob violence and lynching; and in developing a Christian public opinion on the racial question.

Especial attention is given to working closely with the voluntary organization, known as the Commission on Inter-Racial Coöperation, which has done so much for racial goodwill in the South.

COMMISSION ON INTERNATIONAL JUSTICE AND GOOD-WILL

Chairman.....*Dr. John H. Finley*
Executive Secretary.....*Rev. Sidney L. Gulick*
Chairman of Committee on Relations with the Orient,
Rev. James H. Franklin

The world-wide interest in disarmament and in international coöperation has set the work of this Commission into bold relief. Long a united agency for the churches in their concern for peace, the Council has now become, even in the judgment of the outside world, one of the most effective agents in the world in securing a better day in the relations of nations to one another.

The merest indication of what the Council has done in connection with the movement for limitation of armament will show how far-reaching its influence has been.

On a designated Sunday in June, 1921, pulpits all over the nation responded to a call of the Federal Council to observe disarmament Sunday and to urge an international conference. Through the assistance of the Church Peace Union the coöperation of Roman Catholics and Hebrews was also secured, and a joint memorial presented to President Harding. When, soon after, he issued the historic invitation to the nations, the Commission set out at once to mobilize the churches in helping to create the public opinion that made possible what the Conference has achieved.

Through its educational literature, such as "The Church and a Warless World," "Working Toward a Warless World," "Problems of the Pacific and the Far East" and "The Achievements of the Conference" over three hundred thousand of which were circulated, the one hundred and fifty thousand churches of the country were assisted to become centers of public education on the necessity for reduction of armament. Local federations of churches in all parts of the country were stimulated to hold mass meetings on the subject. A great campaign of educational publicity was carried on through the daily press.

Throughout the Conference a representative of the Federal Council in behalf of the churches was constantly in Washington. Conferences were held with all the foreign delegations.

In all its program the Federal Council is engaged not in a spasmodic effort but in a persistent campaign. It is now carrying on its activities unabated to secure the participation of the United States in permanent organized coöperation for world peace and human welfare. It is definitely committed to continuing an unremitting activity until a peace system takes the place of competitive armament and recurring war.

Through the helpful coöperation of the World Alliance for Promoting International Relationship through the Churches contacts are secured with Christians in all parts of the world.

Special attention has long been directed to relations with the Orient. The Council seeks to interpret the best in each to the other and to reinforce the work of foreign missions by removing national misunderstandings and unchristian policies which would imperil the success of Christian missions in the Far East.

COMMITTEE ON MERCY AND RELIEF

Since international goodwill is best expressed not in words but in deeds of serving love, the Council has offered itself as a servant

of the churches in answering calls of suffering humanity. For several years it has been of assistance to the Near East Relief. In the European Relief Council, organized by Mr. Hoover to save the children of Central Europe, the Council was responsible for the church activities and drew from Mr. Hoover the tribute that if the Council had not been in existence he would have found it necessary to build up something like it.

The imperative need for such a central agency is most clearly presented by the starving millions of Russia. A special committee on relief has therefore been appointed by the Commission on International Justice and Goodwill. It is the one interdenominational agency that is giving attention to this overwhelming need,—seeking to appeal to the generosity of all the churches. By distributing its funds through the American Relief Administration and the American Friends Service Committee (Quaker) it avoids duplication of existing machinery.

COMMISSION ON RELATIONS WITH FRANCE AND BELGIUM

Chairman.....*William Sloane Coffin*
Secretary.....*Rev. Charles S. Macfarland*

This Commission conducts relief and reconstruction work in France and Belgium in coöperative relationship with the corresponding organizations in those countries and assists them in their church and institutional work. It is made up of Protestant denominational bodies and coöperating agencies having work or related work in France and Belgium and works through a corresponding organization, the Comité d'Union Protestante pour les Secours de Guerre en France et en Belgique, representing the Fédération Protestante de France and the following Protestant bodies of those countries:

Comité Protestante Francaise
Comité Protestante d'Entr'Aide
Union Nationale des Eglises Réformées Evangéliques
Union Nationale des Englises Réformées
Eglise Evangélique Luthérienne de France
Union des Eglises Evangéliques Libres
Eglise Evangélique Méthodiste
Union des Eglises Baptistes
Mission Francaise Eglise Méthodiste Episcopale
Société Centrale Evangélique
Union des Englises Protestantes Evangéliques de Belgique
Eglise Chrétienne Missionaire Belge
Mission Populaire Evangélique (McAll)
Société des Missions Evangéliques

Nearly a million and a half dollars have been contributed by the American Churches to the devastated churches of France and Belgium through this agency.

COMMISSION ON RELATIONS WITH RELIGIOUS BODIES IN EUROPE

Chairman.....*Bishop James Cannon, Jr.*
Secretary.....*Rev. Charles S. Macfarland*

This Commission seeks to strengthen fraternal relations between the churches of the United States and of the various nations of Europe; to aid the European churches in the betterment of ecclesiastical conditions; and to assist them in securing physical relief, particularly through coöperation with the organizations for this purpose already existing in the United States.

As a result a conscious unity of spirit and purpose among the Protestant churches throughout the world is being developed. A large number of leaders in the American churches who are going to Europe are delegated by the Council to represent not simply one denomination but the evangelical forces as a whole. Friendly visitors from the churches abroad are constantly received by the Council. Largely as a result of this fellowship, federations of churches are being developed in Switzerland, France, Germany, and other European countries, and related to this movement for Christian coöperation in our own land.

The increasing coöperation among the churches of all lands is to come to a head in the proposed Universal Conference of the Church of Christ on Life and Work, to be held in 1924, to consider how the churches of the world can bring about a fuller application of the Christian Gospel in modern life. In the initiation of the conference the Federal Council had a large part and in the preparation for it assistance is generously given.

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Represents the various denominations in the selection of Protestant chaplains for the Army and Navy, and in furthering the work of the chaplains.

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An organization of editors of Protestant publications for consideration of common interests.

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This is a joint committee of The Church Peace Union, the World Alliance and the Federal Council of Churches of Christ in America, functioning through The Church Peace Union.

Established by the General Wartime Commission of the Churches, and representative of the Protestant Churches in America through the Federal Council.

COMMITTEE ON RELIGIOUS WORK IN THE CANAL ZONE

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A central agency through which the Churches of the United States assist in building and maintaining the union churches in the Canal Zone.

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Rev. E. Humphries (Primitive Methodist Church)
Rev. R. A. Hutchison (United Presbyterian Church)
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Rev. Albert G. Lawson—Rev. Robert A. Ashworth, Alternate—(Baptist Churches, North)
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Rev. Robert Westly Peach (Reformed Episcopal Church)
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Rev. J. Timmerman (Christian Reformed Church)
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Rev. S. G. Yahn (Churches of God—General Eldership)

Representatives of Affiliated, Cooperating and Consultative Bodies

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Mrs. Fred S. Bennett (Council of Women for Home Missions)
Mrs. DeWitt Knox (Federation of Women's Boards of Foreign Missions)
Dr. Robert L. Kelly (Council of Church Boards of Education)
Rev. G. T. Webb (Sunday School Council of Evangelical Denominations)
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Mabel Cratty (National Board Young Women's Christian Association)
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Rev. S. G. Inman (Committee on Coöperation in Latin America)
Robert P. Wilder (Student Volunteer Movement)

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Dean Shailer Mathews
Rev. Frank Mason North

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Vice-Chairman.....Rev. Charles Wood
Secretary.....Rev. E. O. Watson
937 Woodward Building, Washington, D. C.

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A. A. Chapin
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Secretary.....Rev. Herbert L. Willett
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Rev. Samuel McCrea Cavert, General Secretary.
Caroline W. Chase, Assistant Secretary.
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Rev. Sidney L. Gulick, Secretary, Commission on International Justice and Good-Will.
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Rev. F. Ernest Johnson, Research Secretary, Commission on the Church and Social Service.
Rev. E. O. Watson, Secretary, Washington Committee.
Rev. Herbert L. Willett, Secretary, Western Committee.
Rev. R. H. Crossfield, Secretary, Board of Finance.
Dr. George E. Haynes, Secretary, Commission on the Church and Race Relations.
Rev. W. W. Alexander, Secretary, Commission on the Church and Race Relations.

The above, together with the President of the Council and the Chairman of the Administrative Committee, constitute the Secretarial Council.

STATE, COUNTY AND CITY FEDERATIONS

STATE FEDERATIONS

California
Los Angeles, Rev. J. C. Pinkerton, 435 Van Nuys Bldg.
Connecticut
Hartford, Rev. Morris E. Alling, 27 Lewis Street.
Indiana
Indianapolis, State Federation of Churches, Y. M. C. A. Bldg.
Massachusetts
Boston, Rev. E. T. Root, 6 Beacon Street.
Ohio
Columbus, Rev. B. F. Lamb, *Exec. Sec.*, 406 Gasco Bldg.; Rev. A. B. Eby, *Associate Sec.*; Mr. Vinton McVicker, *Publicity*.
Pennsylvania
Chambersburg, *Rev. Wm. L. Mudge (P), 267 No. Main Street.

COUNTY FEDERATIONS

Indiana
Wayne Co., *Mr. Roy L. Babylon, Richmond, Ind.

CITY FEDERATIONS

California
Fresno, *Mr. A. W. Louch, Y. M. C. A. Bldg.
Sacramento, Mrs. M. F. Harbaugh, Y. M. C. A. Bldg.
San Francisco, Rev. Homer K. Pitman, 23d and Capp Sts.
Los Angeles, Rev. S. T. Montgomery, 435 Van Nuys Bldg.
Connecticut
Bridgeport, The Council of Churches, c/o Bridgeport Christian Union, 786 Main Street.
Hartford, Rev. Morris E. Alling, 27 Lewis Street.
District of Columbia
Washington, Rev. Lucius C. Clark, 300-301 Bond Bldg., 14th and New York Avenue.
Georgia
Atlanta, James Morton, Y. M. C. A. Bldg.
Illinois
Chicago, Walter R. Mee, *Exec. Sec.*, 19 S. LaSalle St.; Emerson O. Bradshaw, *Gen. Sec.*, Committee on Public Institutions; Mrs. C. L. Holtzman, *Pres., Woman's Department;* Mr. George. F. Witt, *Pres., Young People's Department.*
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Kansas
Wichita, Rev. Ross W. Sanderson, Y. M. C. A. Bldg.
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Louisville, *Rev. M. P. Hunt (P), 401 Norton Bldg.

Maine

Portland, Miss Rachel F. Metcalf, 56 Y. M. C. A. Bldg.

Maryland

Baltimore, Rev. L. W. McCreary, 1531 Munsey Bldg.

Massachusetts

Boston, Rev. Doremus Scudder, 6 Beacon St., Room 426.

Worcester, Federation of Churches, Y. M. C. A. Bldg. (attention Mr. R. L. Moore).

Michigan

Detroit, Rev. Morton C. Pearson, Y. M. C. A. Bldg.; Rev. Edward R. Bartlett, *Supt., Religious Education;* Rev. Wm. H. Hoffman, *Hospital Pastor;* Rev. H. C. Robinson, *Municipal Court Probation Worker;* Miss Dolly Milne, *Juvenile Court Worker.*

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Nebraska

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New Jersey

Moorestown, Mrs. Margaret T. Chickering, 36 E. Main Street.

Newark, Rev. J. R. Wood, Room 1100 Ordway Bldg., 207 Market Street.

Passaic, Mr. F. P. Quick, 169 Prospect St., P. O. Box 292.

Paterson, Rev. Hugh B. MacCauley, 328-A Ellison Street.

New York

Brooklyn, *Rev. F. M. Gordon (C), 69 Schermerhorn Street.

Buffalo, Rev. Lewis G. Rogers, *Acting Exec. Sec.*, Franklin and Mohawk Streets.

New York City, Rev. Wm. B. Millar, *Gen. Sec.*, 1 Madison Ave.; Rev. Herbert F. LaFlamme, *Sec.;* Mr. George L. Leonard, *Assistant Treas.*

Rochester, Rev. Orlo J. Price, 423 Cutler Bldg.

Ohio

Akron, Federation of Churches, 713 Second National Bank Bldg.

Cincinnati, Rev. Henry Pearce Atkins, 516-517 Union Central Bldg.; Miss Edith Condit, *Court Representative;* Miss Bertha Masters, *Court Representative.*

Cleveland, Rev. E. R. Wright, 801-805 Hippodrome Bldg.; Miss Mary E. Panhorst, *Assistant Sec.*

Columbus, Church Federation of Columbus, Mr. C. L. Dickey, *Pres.*, Y. M. C. A. Bldg.

Dayton, Rev. Irvin E. Deer, 425-26 Dayton Savings & Trust Bldg.; Mrs. J. C. Meyers, *Court Sec.*

Toledo, Rev. C. McLeod Smith, 423 Nicholas Bldg.

Youngstown, *Rev. G. L. Ford (P), Y. M. C. A. Bldg.

Oregon

Portland, Rev. Ray E. Close, 420-421 Platt Bldg.

Pennsylvania

Allentown, *Rev. H. C. Lilly (Y), Y. M. C. A. Bldg.

Erie, *Mr. Hermon Eldredge (Y), Y. M. C. A. Bldg.

Harrisburg, *Rev. Harvey Klaer (P), 202 No. Third Street.

Philadelphia, Rev. E. A. E. Palmquist, 1420 Chestnut Street.

Pittsburgh, Rev. Charles R. Zahniser, 245 Fourth Avenue.

Tennessee
Chattanooga, Rev. H. H. Pitzer, 202 First National Bank Bldg.
Virginia
Norfolk, Rev. James A. Crain, Y. M. C. A. Bldg.
Washington
Seattle, Rev. H. I. Chatterton, Burke Bldg.
Wisconsin
Milwaukee, Rev. Frederick G. Behner, Y. M. C. A. Bldg.

NATIONAL FEDERATIONS IN FOREIGN COUNTRIES

BELGIUM

Belgian Protestant Committee of Union

(Comité d'Union Protestante Belge)

CONSTITUENT BODIES: Union of Protestant Evangelical Churches of Belgium, Belgian Christian Missionary Church.
OFFICERS: *Hon. General Secretary,* M. Kennedy Anet, 11 rue de Dublin, Brussels; *Secretary General,* M. Aloys Gautier, 11 rue de Dublin, Brussels.

ENGLAND

National Council of the Evangelical Free Churches

CONSTITUENT BODIES: Baptist Churches, Congregational Churches, Methodist Churches, Presbyterian Church, Free Episcopal Churches, Society of Friends.
OFFICE: Memorial Hall, Farringdon St., London, E. C. 4, England.
OFFICERS: *Pres.,* Rev. R. C. Gillie, M. A.; *Pres.-Elect,* Rev. S. Chadwick; *Hon. Secs.,* Rev. J. S. Lidgett, Rev. Thomas Nightingale; *Treas.,* George Cadbury.

Federal Council of the Evangelical Free Churches

CONSTITUENT BODIES: Baptist Church, Presbyterian Church, Congregational Church, Primitive Methodist Church, Wesleyan Reform Union, Independent Methodist Church, Moravian Church, Countess of Huntingdon Connexion, United Methodist Church, Wesleyan Methodist Church.
OFFICERS: *Moderator,* Rev. J. D. Jones, M.A., St. Stephen's Road, Bournemouth; *Secs.,* Rev. W. L. Robertson, 7 E. India Ave., London, E. C. 3, Rev. Walter H. Armstrong, 49 City Road, London, E. C. 1, and Rev. J. H. Shakespeare, M.A., 4 Southampton Row, London, W. C. 1; *Treas.,* Sir Walter Essex, Dixcot, North Drive, Streatham Park, London, S. W. 16, and William Mallison, 130 Hackney Rd., London, E. 2.

FRANCE

Protestant Federation of France

(Federation Protestante de France)

CONSTITUENT BODIES: National Union of Reformed Evangelical Churches, National Union of Reformed Churches, Evangelical Lutheran Church, Union of Evangelical Free Churches, Evangelical Methodist Church, Union of Baptist Churches of Northern France, Reformed Churches and Churches of the Augsburg Confession (Lutheran) of Alsace and Lorraine.

(*) Indicates secretary employed part of the time as (P).
(S) Sunday School Association.
(Y) Y. M. C. A. Secretary.
(C) Bureau of Charities.

EXECUTIVE BODY: Council of the Federation.
OFFICERS OF THE COUNCIL: *Pres.*, Ed. Gruner; *Vice-Pres.*, M. Juncker, Rev. M. Roberty; *Sec.*, Rev. Elie Bonnet, 8 rue de la Victoire, Paris; *Asst. Sec.*, Rev. M. Vincent; *Treas.*, Rev. M. Morel.

United Protestant Committee for War Aid in France and Belgium

(Comité d'Union Protestante pour le Secours de Guerre en France et Belgique)

OFFICERS OF THE COMMITTEE: *Pres.*, M. Edouard Gruner; *Sec.-Treas.*, M. André Monod, 8 rue de la Victoire, Paris.

French Protestant Committee

(Comité Protestante Français)

OFFICERS OF THE COMMITTEE: *Pres.*, M. Paul Fuzier; *Director*, M. André Monod, 8 rue de la Victoire, Paris.

GERMANY

Federation of German Evangelical Churches

(Deutscher Evangelischer Kirchenbund)

CONSTITUENT BODIES: These have not yet beeen listed, and permanent organization has not been completed.
OFFICERS: *Publicity Secretary*, Dr. A. W. Schreiber, Humboldstrasse 14, 1, Berlin-Steglitz, Germany; *Sec.*, Rev. Henry Schaedel, Mommenstrasse 49-A, Berlin-Steglitz.

JAPAN

Federated Churches of Japan, Tokyo, Japan

OFFICERS: *Pres.*, Rev. Kakujiro Ishikawa; *Sec.*, Rev. Kikutaro Matsumo, 234 Shimo Shibuya, Tokyo.

The Conference of Federated Missions in Japan

OFFICERS: *Chmn.*, Rev. A. K. Reischauer; *Sec.*, Rev. G. W. Fulton.
OFFICE: Methodist Publishing House, Ginza, Tokyo.

SWITZERLAND

Union of Swiss Reformed Churches

(Verband Schweizerischer Reformierter Kirchen)

CONSTITUENT BODIES: Includes now all Reformed Churches of Switzerland (reformed and free).
OFFICERS: *Pres.*, Rev. D. Herold, Winterthur; *Sec.*, Rev. Adolf Keller, 43 Carmenstrasse, Zurich; *Treas.*, *Prof.* Ammann, Zofingen.

SECTION III

DIRECTORY OF INTERCHURCH, NATIONAL AND INTERNATIONAL ORGANIZATIONS

Social Service

DIRECTORY OF ORGANIZATIONS

(INTERCHURCH, NATIONAL AND INTERNATIONAL)

This Directory, in addition to Interchurch agencies, lists the major organizations which are National or International in scope organized to serve on lines in accord with the spirit and purpose of Christ. While by no means complete it lists the major organizations of general public service, and is greatly enlarged as compared with previous editions of the Year Book. We call especial attention to the *government agencies* listed in this section; also to organizations for *international friendship* through practical service.

For information concerning distinctly denominational agencies in all the lines of service here listed, see *Directory of Churches*, under the several denominations, Sec. I.

BIBLE, DEVOTIONAL AND EVANGELISM

American Bible Society

OFFICE: Bible House, New York City.

OFFICERS: *Pres.*, Churchill H. Cutting; *Pres. Emeritus*, James Wood; *Gen. Secs.*, Rev. William I. Haven, Frank H. Mann; *Rec. Sec.*, Rev. Lewis B. Chamberlain; *Treas.*, Gilbert Darlington.

PURPOSE: To secure the translation, publication, and circulation of the Holy Scriptures, without note or comment, in all languages and in all lands.

HOME AGENCIES: *Colored people, South, Sec.*, Rev. J. P. Wragg, Bible House, Astor Place, New York; *Northwestern, Sec.*, Rev. S. H. Kirkbride, Merchants Building, Washington and La Salle Sts., Chicago, Ill.; *S. Atlantic, Sec.*, Rev. M. B. Porter, 313a E. Grace St., Richmond, Va.; *Western, Sec.*, Rev. A. F. Ragatz, 808 Railroad Building, Denver, Colo.; *Pacific, Sec.*, Rev. A. W. Mell, 122 McAllister St., San Francisco, Cal.; *Southwestern, Sec.*, Rev. J. J. Morgan, 1304 Commerce St., Dallas, Tex.; *Eastern, Sec.*, Rev. Samuel C. Benson, 137 Montague St., Brooklyn, N. Y.; *Central, Sec.*, Rev. Frank Marston, 424 Elm St., Cincinnati, O.; *Atlantic, Sec.*, Rev. F. P. Parkin, 701 Walnut St., Philadelphia, Pa.

FOREIGN AGENCIES: *Levant Agency*, Rev. Arthur C. Ryan, Bible House, Constantinople, Turkey, Rev. J. Oscar Boyd, Cairo, Egypt; *La Plata Agency*, Rev. Francis G. Penzotti, Cacilla de Correo, 304, Calle Parana, 481 Buenos Ayres, Argentina; *Japan Agency*, Rev. Karl E. Aurell, Bible House, Ginza Street, Tokyo, Japan; *China Agency*, Rev. Carleton Lacy, 73 Szechuen Road, Shanghai, China; *Brazil Agency*, Rev. H. C. Tucker, Caixa do Correio, 454, Rio de Janeiro, Brazil; *Mexico Agency*, Rev. A. H. Mellen, Apartado 1373,

Mexico City, Mexico; *West Indies Agency*, Jose Marchial-Dorado, Ph.D., San Juan, Porto Rico; *Siam Agency*, Rev. Robert Irwin, Bangkok, Siam; *Caribbean Agency*, Rev. W. F. Jordan, Bible House, Cristobal, Canal Zone; *Philippines Agency*, Rev. G. B. Cameron, Box 755, Manila, P. I.; *Upper Andes Agency*, Rev. R. R. Gregory, Bible House, Cristobal, Canal Zone.

PERIODICAL: *Bible Society Record.*

American Tract Society

OFFICE: 101 Park Ave., Cor. 40th St., New York City.

OFFICERS: *Pres.*, William Phillips Hall; *Act. Gen. Sec.*, Rev. Edwin Noah Hardy; *Treas.*, Louis Tag.

PURPOSE: To diffuse a knowledge of our Lord Jesus Christ by printing and circulating the gospel message in many languages, dialects, and characters throughout the world.

PERIODICAL: *American Messenger*, Editor, Rev. Henry Lewis.

Chicago Tract Society

OFFICERS: *Pres.*, Rev. Geo. L. Robinson; *Vice-Pres.*, Rev. Wm. R. Wedderspoon; *Sec.*, Rev. G. K. Flack, 440 S. Dearborn St., Chicago, Ill.; *Treas.*, William T. Vickery, Continental and Commercial National Bank, Chicago, Ill.

PURPOSE: To carry the gospel to the poor and neglected by personal testimony and the printed page; to supply to missionaries suitable literature in all languages; to employ missionary colporteurs, especially among those of foreign speech.

Commission on Evangelism and Life Service (Federal Council)

See p. 252.

Family Altar League

OFFICE: 538-541 Marquette Bldg., Chicago, Ill.

OFFICERS: *Pres.*, Rev. W. E. Biederwolf; *Vice-Pres.*, H. P. Crowell; *Treas.*, Thos. J. Bolger; *Gen. Sec.*, Rev. William Matthew Holderby.

PURPOSE: To promote family worship and Bible study.

PERIODICAL: *The Family Altar* (monthly), Editor, Rev. William Matthew Holderby.

Gideons (The Christian Commercial Travelers' Association of America)

OFFICE: 140 S. Dearborn St., Chicago, Ill.

OFFICERS: *Pres.*, J. Harry Humphreys; *Vice-Pres.*, W. D. Gillespie; *Sec.*, A. B. T. Moore; *Treas.*, W. W. Crissinger; *Chaplain*, J. F. Cousart.

PURPOSE: To band together the Christian travelers of America, and through them to win the commercial travelers of America for the glory of God; to supply every hotel in America with a Bible for each

guest room; to prepare the hearts of travelers for the acceptance of salvation.

PERIODICAL: *The Gideon*, Editor, A. B. T. Moore.

Interdenominational Evangelistic Association

OFFICERS: *Pres.*, Rev. Bob Jones; *Gen. Sec. and Treas.*, Rev. Parley E. Zartmann, Winona Lake, Ind.

PURPOSE: To elevate the standard of evangelistic work, to promote evangelism, to secure mutual fellowship, cooperation and protection of those engaged exclusively in evangelistic work; also to provide a bureau of information for churches desiring leaders or helpers for evangelistic meetings.

National Testament and Tract League

OFFICE: 200 Kellogg Bldg., Washington, D. C.
Address the *Gen. Sec. and Treas.*, W. P. Cooke.

OBJECT: To promote the interest of evangelical religion by the free distribution of the gospel in printed form, and by conducting evangelistic meetings.

Pocket Testament League

HEADQUARTERS: 156 Fifth Avenue, New York City.

FOUNDER: Mrs. Charles M. Alexander; *Hon. Pres.*, Dr. R. A. Torrey; *Pres. Board of Directors*, Alwyn Ball, Jr.; *General Sec.*, Mrs. B. McAnlis; *Extension Sec.*, Mr. S. Leroy Smith; *Chmn. Business Men's Council*, Joseph Steele, 520 Witherspoon Bldg., Philadelphia, Pa.

PURPOSE: Personal evangelism through the distribution of Testaments or Bibles to all who will carry them and read at least one chapter daily.

Scripture Gift Mission, American Branch

OFFICE: 119 S. Fourth St., Philadelphia, Pa. Chief office and depository, 14 Bedford St., London, Eng.

OFFICERS: *Sec.*, Robert B. Haines, Jr.; *Treas.*, Asa S. Wing.

PURPOSE: To distribute the Gospels free throughout the world, among soldiers and sailors and in neglected and thinly settled portions of our country.

EDUCATION

General

American Council on Education

(Organized 1918)

OFFICE: 818 Connecticut Ave. N. W., Washington, D. C.

OFFICERS: *Pres.*, L. D. Coffman, University of Minn.; *Director*, Samuel P. Capen; *Sec.*, Dean Virginia Gildersleeve, Barnhard College, Columbia University.

PURPOSE: To promote and carry out cooperative action in educa-

tional matters of common interest and to act as a central clearing house of the national educational associations that comprise its membership.

Association of American Colleges

OFFICERS: *Pres.*, Charles A. Richmond; *Exec. Sec.*, Robert L. Kelly, 111 Fifth Avenue, New York City.

Bureau of Vocational Information

(Organized 1919)

OFFICE: 2 West 43d Street, New York City.

OFFICERS: *Pres.*, Mrs. Wendell T. Bush; *Treas.*, Mrs. Frederick H. Cone; *Sec.*, Miss Mabel Foote Weeks; *Director*, Miss Emma P. Hirth.

PURPOSE: A clearing house of vocational information for women. Cooperates with trained and experienced women in all professions and in business and in the collection of occupational information. Cooperates with colleges and schools in the distribution of this information among students and prospective workers. Publishes vocational bulletin.

Carnegie Corporation of New York

HEADQUARTERS: 522 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Elihu Root; *Vice-Chmn.*, Robert A. Franks; *Treas.*, Robert A. Franks; *Sec.*, James Bertram.

PURPOSE: To promote the advancement of knowledge and understanding by aiding schools, libraries, research, hero funds, useful publications, and other agencies.

Carnegie Foundation for the Advancement of Teaching

(Incorporated 1906)

OFFICE: 522 Fifth Ave., New York City.

OFFICERS: *Pres.*, Henry S. Pritchett; *Treas.*, Robert A. Franks; *Sec.*, Clyde Furst.

PURPOSE: To provide retiring allowances and pensions for teachers and, in general, to encourage, uphold, and dignify the profession of the teacher and the cause of higher education.

Chautauqua Institution

OFFICE: Chautauqua, N. Y.

Assembly July and August, including lectures, concerts, etc.

Summer Schools, July and August. Languages, science, mathematics, pedagogy, arts and crafts, music, etc.

Home Reading Department, a four years' course of systematized home readings, aims to give a general increase of knowledge and of culture.

Community Motion Picture Bureau

OFFICE: 46 West 24th Street, New York City.

OFFICER: *Pres.*, Warren Dunham Foster.

PURPOSE: Organized to supply educational and recreational motion-picture service for community development.

General Education Board

OFFICE: 61 Broadway, New York City.

OFFICERS: *Pres.*, Wallace Buttrick; *Secs.*, Abraham Flexner, Trevot Arnett; *Asst. Sec.*, E. C. Sage; *Treas.*, L. G. Myers; *Asst. Treas.*, L. M. Dashiell.

PURPOSE: The promotion of education in the United States, by means of surveys, research, the promotion of modern technical education, and financial aid.

National Committee for Teaching Citizenship

(Organized 1919)

OFFICE: 3421 Lowell St. N. W., Washington, D. C.

PURPOSE: To encourage the education of boys and girls of the United States concerning the origin and development of liberty, cooperation, and democracy; the economic, political, and social problems confronting democracy today; the responsibility of citizens in a democracy, and the needs and values of living.

National Education Association

OFFICE: 1201 Sixteenth St. N. W., Washington, D. C.

OFFICERS: *Pres.*, Miss Charl Ormond Williams; *Sec.*, J. W. Crabtree; *Treas.*, Miss Cornelia S. Adair.

PURPOSE: To elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States.

National Federation of College Women

(Organized 1912; in process of inc.)

OFFICER: *Sec.*, Mrs. Flora Warren Seymour, 5547 Dorchester Ave., Chicago, Ill.

PURPOSE: To bring into communication with one another all college women, in order to secure unity of purpose and action, thereby conserving the power of college women for rendering effective service.

National League of Teachers' Associations

(Organized 1912)

OFFICER: *Pres.*, Nina Buchanan, Hotel Wintonia, Seattle, Washington.

PURPOSE: For the advancement of education and the interests of classroom teachers.

National Story Tellers' League

(Organized 1903)

OFFICER: *Pres.*, Miss Mary E. Hargreaves, 1602 Mallers Bldg., 5 South Wabash Ave., Chicago, Ill.

PURPOSE: To encourage the art of story telling among men, women, and children in the United States and Canada.

Rockefeller Foundation

(Organized 1913)

OFFICE: 61 Broadway, New York City.

OFFICERS: *Chmn. Board of Trustees*, John D. Rockefeller, Jr.; *Pres.*, Geo. E. Vincent; *Sec.*, Edwin Rogers Embree; *Treas.*, L. G. Myers.

PURPOSE: To promote the well-being of mankind throughout the world. Has so devoted its resources to programs of public health and medical education throughout the world that these have come to be regarded definitely as its fields.

The Southern Cooperative League for Education and Social Service

OFFICE: 937 Woodward Bldg., Washington, D. C.

OFFICERS: *Pres.*, Philander P. Claxton; *Vice-Pres.*, Bishop Theodore D. Bratton; Gov. C. H. Brough; *Sec.*, J. E. McCulloch; *Treas.*, Richard T. Wyche.

EX. COM.: *Chmn.*, J. P. McConnell; *Sec.*, Richard T. Wyche; E. O. Watson, P. P. Claxton, J. O. Spencer.

PURPOSE: To enlist the citizenship of the South in reinforcing the existing agencies for education and social service.

SUPPORT: It is supported by membership fees and donations.

Negro Education

Association of Colleges for Negro Youth

(Organized 1913)

OFFICER: *Pres.*, J. L. Peacock, Shaw University, Raleigh, N. C.

Holds an annual meeting for discussion of all phases of college work, including curriculum as well as administration. Admits to membership only institutions maintaining work of college grade and of a standard approved by the Association. Supported by annual dues of its members and contributions from philanthropic boards.

PURPOSE: To extend and develop institutions for the higher education of negroes.

Association for the Study of Negro Life and History

(Organized and Incorporated 1915)

ADDRESS: *Dir.*, C. G. Woodson, 1216 You Street N. W., Washington, D. C.

PURPOSE: To collect and publish sociological and historical documents and to promote studies bearing on Negro life and history. Endeavors to bring about harmony between the races by interpreting one to the other.

Holds an annual meeting, open to the public.

Commission on the Church and Race Relations (Federal Council)

See p. 254.

Commission on Inter-Racial Cooperation

OFFICE: Palmer Building, Atlanta, Ga.

OFFICERS: *Chmn.*, John J. Eagan; *Treas.*, E. Darden Borders; *Director*, Will W. Alexander.

PURPOSE: Seeks to promote good-will and cooperation between white and Negro races.

Julius Rosenwald Fund (Rural School Buildings)

(Organized 1914)

OFFICERS: *Genl. Field Agent of Rural Schools*, S. L. Smith, Commercial Club, Nashville, Tenn.

PURPOSE: Extends aid to southern communities desiring to provide modern rural school houses for Negroes.

National Association for the Advancement of Colored People

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Moorfield Storey; *Chmn. Board of Directors*, Miss Mary White Ovington; *Sec.*, James W. Johnson; *Treas.*, J. E. Spingarn.

PURPOSE: To secure to colored Americans the common rights of American citizenship, and to advance their interests generally. The Association carries on an active educational and publicity campaign against lynching and mob violence.

PERIODICAL: *Crisis*, Editor, W. E. Burghardt Du Bois.

National Association of Colored Women

Organized 1896—Incorporated 1904)

OFFICERS: *Pres.*, Miss Hallie Q. Brown, Wilberforce Univ., Xenia, Ohio; *Sec.*, Mrs. Charlotte Hawkins Brown, Sidalia, N. C.

Has affiliated State and city federations and local clubs of colored women in more than half the States of the Union. National organizer stimulates and assists in the formation of federations and clubs. Community requesting this service usually pays expenses. National Association holds biennial meetings, open to the public, at which are discussed civic and social questions and any matters relating to the welfare of the colored race. Proceedings are published; available on request until supply is exhausted. Work is carried on throughout the year by standing committees on Education, Suffrage, Civil Rights, Social Service, Music and other topics. Committees make reports at biennial meetings. The more important of these reports are included in the Proceedings.

National Association of Teachers in Colored Schools

(Organized 1903)

OFFICERS: *Sec.*, Silas X. Floyd, 1025 Twelfth St., Augusta, Ga.; *Exec. Sec.*, Prof. R. S. Grossley, 446 W. Pearl St., Jackson, Miss.

PURPOSE: For the promotion of education and the betterment of teachers in colored schools.

Has organized State associations throughout the South. Holds an annual meeting, open to the public, for the discussion of problems.

National Urban League (for Social Service among Negroes)

(Established 1911)

OFFICE: 127 East 23d Street, New York City.

OFFICERS: *Chmn.*, L. Hollingsworth Wood; *Treas.*, A. S. Frissell; *Sec.*, William H. Baldwin; *Exec. Sec.*, Eugene Kinckle Jones.

PURPOSE: To bring about coordination of social agencies working with Negroes and to develop such agencies and organizations where necessary; to secure and train Negro social workers; to investigate conditions of city life as a basis for practical work.

Negro National Educational Congress

(Organized and Incorporated 1900)

OFFICERS: *Pres.*, J. Silas Harris, 1611 Forest Avenue, Kansas City, Mo.

PURPOSE: To lift the Negro to a higher and more useful plane of American citizenship.

Negro Rural School Fund, Anna T. Jeannes Foundation

(Organized 1907)

President and *Director*, James H. Dillard.

ADDRESS: Box 418, Charlottesville, Va.

PURPOSE: To assist remote country schools for Negro children.

Phelps Stokes Fund

(Organized 1910, Incorporated 1911)

ADDRESS: 100 William St., New York City.

PURPOSE: To originate, stimulate, and encourage activities for social betterment. Works especially to further the education of Negroes and Indians; also assists needy and deserving white students.

Slater Fund, John F.

(Organized 1882)

OFFICE: 61 Broadway, New York City.

President and *Director*, James H. Dillard, Charlottesville, Va.

PURPOSE: For the improvement and extension of schools for colored children in the South. Contributes to teacher training or industrial work in a number of colleges and private secondary schools. Has established many county training schools, which provide industrial training as well as the usual academic courses, and include some special preparation for teaching.

University Commission on Southern Race Questions

(Organized 1912)

OFFICER: Josiah Morse, University of South Carolina, Columbia, S. C.

Holds an annual meeting, and publishes occasionally "Open Letters to the College Students of the South." Is composed of representatives of a number of southern State universities.

PURPOSE: Organized for the purpose of studying questions connected with the relation of the races and the needs and conditions of the Negroes in the southern States.

RELIGIOUS EDUCATION

American Sunday School Union

OFFICE: 1816 Chestnut St., Philadelphia, Pa.

OFFICERS: *Pres.*, Martin L. Finckel; *Rec. Sec.*, William H. Hirst; *Treas.*, John E. Stevenson.

PURPOSE: To establish and maintain Sunday schools, and to publish and circulate moral and religious publications.

PERIODICAL: *The Sunday School World*, Editor, James McConaughy.

Bible Teachers' Training School

(1901)

OFFICE: 541 Lexington Ave. cor. 49th St., New York City.

OFFICERS: *Pres.*, Wilbert W. White; *Vice-Pres.*, J. Campbell White; *Treas.*, Orrin R. Judd; *Sec.*, Leslie J. Tomkins.

PURPOSE: For the preparation of ministers and Christian workers for service in all lands.

Commission on Christian Education (Federal Council)

See p. 252.

Committee on Friendly Relations among Foreign Students

OFFICE: 347 Madison Ave., New York City.

OFFICERS: *Gen. Sec.*, Charles D. Hurrey; *Asso. Gen. Sec.*, Elmer Yelton; *Treas.*, B. H. Fancher.

PURPOSE: To welcome foreign students in America; to assist them in all advantages to a good education, to make them acquainted with one another, and to give them a correct understanding of Christianity.

PERIODICALS: *Christian China* (quarterly); *Japan Review* (monthly); *El Estudiante Latino-Americano* (monthly); *The Philippine Herald* (monthly); *Hindustan Christian Student* (monthly).

Committee on the War and the Religious Outlook (Appointed by Federal Council)

OFFICE: 105 E. 22d St., New York City.

OFFICERS: *Chmn.*, Rev. William Adams Brown; *Vice-Chmn.*, Rev. Charles W. Gilkey; *Sec.*, Rev. Samuel McCrea Cavert.

PURPOSE: To consider the state of religion as affected by the war, with special reference to the duty and opportunity of the churches, and to submit its findings to the churches.

The Committee has thus far issued the following volumes:

"Religion Among American Men, as Revealed by a Study of Conditions in the Army."

"The Missionary Outlook in the Light of War."

"The Church and Industrial Reconstruction."

"Christian Unity; Its Principles and Possibilities."

"The Teaching Work of the Church."

In addition to these reports, the Committee has also published a comprehensive bibliography on the war and religion and a series of pamphlets dealing with some of the more important questions confronting the Church.

Conference of Church Workers in Universities

ADDRESS: 54 15th Avenue, Columbus, Ohio.

OFFICERS: *Pres.*, William Houston, Columbus, Ohio; *Vice-Pres.*, N. D. Goehring, Lawrence, Kansas; *Sec. and Treas.*, Vernon S. Phillips, Columbus, Ohio.

The Conference of Church Workers in Universities holds only one meeting a year, usually in January in Chicago.

PURPOSE: The purpose of the organization is to study the best method for the Church to approach the religious and moral problems of the students who are attending the universities. It is to counsel and organize curricula for volunteer study, also to advise plans for the organization and promotion of schools of religion, to present the result of the study of student problems to groups of men who are doing similar work, and to unify the Christian forces that are at work in universities.

Conference of Theological Seminaries in the United States and Canada

(Organized August, 1918, at Harvard University)

The Conference is under the direction of a Continuation Committee of thirty men representing different seminaries.

The third biennial meeting will be held in Toronto, June 27-29, 1922. A draft of a Constitution will be considered for adoption at this meeting.

OFFICERS: *Pres.*, Rev. Wm. Douglas Mackenzie, Hartford Theological Seminary, Hartford, Conn.; *Sec.*, Rev. Henry Wilder Foote, Hartford Theological Seminary, Hartford, Conn.

EXECUTIVE COMMITTEE: *Chmn.*, Rev. Wm. Douglas Mackenzie; *Gen. Sec.* and *Treas.*, Rev. George W. Richards, Lancaster Theological Seminary, Lancaster, Pa.

PURPOSE: To promote cooperation among theological schools, not by executive action but by conference and council, on all matters of common interest and mutual benefit. Through the Continuation Committee the following matters have been considered and brought to the attention of the theological schools: The adjustment of the theological curriculum to the requirements of our times; the preparation of a pre-seminary course of study to be given by universities and colleges to candidates for the ministry; the recruiting of men for the ministry, laying stress upon the necessity of maintaining the highest possible standard of qualifications for the ministry of today; an investigation of the various types of theological training in this country and in Canada; to provide guidance through annual circulars containing necessary information both for American students who desire to continue their theological studies in Europe and for European students who desire to study in America. This includes also the encouragement of interchanging theological professors between Europe and Amercia; to discuss, at the biennial conferences, the religious and theological questions which claim the attention of the Church; to cooperate, so far as the scope of the Conference permits, with other agencies of Christian education for the advancement of the Kingdom of God; to cultivate fellowship and the sense of a common purpose among theological teachers of different churches, which will doubtless have profound influence upon the closer relations of the churches themselves.

Council of Church Boards of Education

OFFICE: 111 Fifth Ave., New York City.

OFFICERS: *Pres.*, Rev. Paul Micou, New York, N. Y.; *Vice-Pres.*, Dr. H. O. Pritchard, Indianapolis, Ind.; *Rec. Sec.*, Dr. O. D. Foster, New York, N. Y.; *Treas.*, Dr. E. P. Hill, New York, N. Y.; *Exec. Sec.*, Dr. Robert L. Kelly; *Research Sec.*, Miss Lura Beam; *University and Seminary Sec.*, Dr. O. D. Foster.

Most of the organized Protestant Boards of Education, representing some twenty leading denominations, are members of the Council.

PURPOSE: To gain a mutual knowledge and cooperation that will promote the interests of Christian education in both denominational and tax-supported institutions.

PERIODICAL: *Christian Education.*

International Association of Daily Vacation Bible Schools

OFFICE: 90 Bible House, New York City.

OFFICERS: *Pres.*, Russell Colgate; *Director*, Rev. Robert G. Boville; *Metropolitan Director*, Walter M. Howley; *Treas.*, Waldron P. Belknap.

PURPOSE: To bring together in every community and in every communion idle children, idle churches, idle students and idle vacations in unsectarian daily vacation Bible schools, combining worship, work, play, and patriotism.

PUBLICATION: *Facts.*

International Sunday School Association

OFFICE: 1516 Mallers Bldg., 5 S. Wabash Ave., Chicago.

OFFICERS: *Pres.*, W. O. Thompson, Columbus, Ohio; *Gen. Sec.*, Marion Lawrance; *Treas.*, F. A. Wells.

PURPOSE: To promote religious education in the local church schools and in the communities throughout its territory.

PERIODICAL: *The International Searchlight*, Editor, Marion Lawrance.

By merger agreed upon February 15-16, 1922, with the Sunday School Council of Evangelical Denominations, becomes the International Sunday School Council of Religious Education.

International Sunday School Council of Religious Education

February 15-16, 1922, at Chicago, the Sunday School Council of Evangelical Denominations and the International Sunday School Association held their annual meetings. The business of prime importance to both organizations was the plan of merger which was presented by their Joint Committee on Reference and Counsel. This plan was the culmination of four years of negotiations between the two bodies, the purpose of which was to effect some form of organization through which cooperative Sunday school work might be done in the United States and Canada.

The Sunday School Council is an organization comprised of editors, publishers, general secretaries, educational secretaries, and field workers of over thirty denominations of the United States and Canada. Members of this organization are directly responsible for the Sunday school work of their denominations. The International Sunday School Association, on the other hand, is a voluntary organization of Christian laymen interested in the Sunday school. Its leadership is drawn from the rank and file, while the Sunday School Council leadership is made up of official representatives of Sunday school boards. One is popular in its character and contacts; the other official. Both organizations, however, have had the same field; that is, the Sunday school and its week-day and community affiliations. Naturally, as the denominations accepted more fully their responsibility for the leadership of the young life of their churches, there arose duplication of program and effort, involving misunderstanding and friction.

The need of a common policy and program for the common tasks in interdenominational work is the real need which has brought these organizations together in the merger which has just been so happily and unanimously adopted by both the Council and Association.

By the terms of this merger the reorganized executive committee of the International Sunday School Association becomes the merged organization, while the Sunday School Council as an organization is discontinued. Provision, however, is made for its essential functions by the organization of groups of professional workers, such as chil-

dren's workers, young people's workers, adult workers, directors of religious education, denominational editors, denominational publishers, etc., each group having affiliation through its chairman with the International Sunday School Council of Religious Education. The name of the new organization is henceforth the International Sunday School Council of Religious Education, and the charter is to be amended by changing the name from International Sunday School Association to International Sunday School Council of Religious Education. A committee on education made up of leading specialists in the field of religious education in the United States and Canada is appointed by the new organization and will formulate its educational policies and programs. It will be seen that in this very simple form of organization provision is made for the administrative task, the educational function and the deliberative element.

Fifty years ago the International Uniform Lessons were first issued and the active life of the International Sunday School Association began. Next June at Kansas City is to be held the quadrennial convention of this association, which marks the beginning of a new epoch of progress in religious education through the merger of Protestant Christian forces in the International Sunday School Council of Religious Education. It is contemplated that at that time a new general secretary will have been elected and a change of headquarters to the national capital effected.

The same officers of the Sunday School Council were re-elected to continue until its affairs are closed up, and the new merged association is in active operation.

With the formation of this new organization the denominations will have a common medium through which to do their cooperative Sunday school work; in it both official and lay elements will work harmoniously together in the interests of the childhood of America. The influence of a common program backed by these united Protestant denominations will be felt in every State, district and community in the two nations.

The plan for this merger presented by the Committee of Reference and Counsel and adopted by the two bodies concerned is as follows:

1. The reorganized Executive Committee of the International Sunday School Association, based on the agreement of cooperation and Exhibit "A" (January-February, 1920), is the merged body of territorial and denominational forces as formerly represented by the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

2. This merged body shall be called the International Sunday School Council of Religious Education.

3. The International Sunday School Council of Religious Education shall appoint a Committee on Education composed of not more than sixty members.

4. The International Sunday School Council of Religious Education shall set up groups of professional workers, the chairman of each of which shall be a consulting member of the International Sunday School Council of Religious Education.

These groups shall be such as Children's Workers, Young People's Workers, Adult Workers, Field Workers, Directors of Religious Education, Denominational Editors, Denominational Publishers, etc.

5. We recommend that in harmony with this plan of merger the Executive Committee of the International Sunday School Association request the Congress of the United States to amend the charter by changing the name "The International Sunday School Association" to "The International Sunday School Council of Religious Education."

6. Pending the change of the legal name of the organization by congressional action, we recommend the business of the organization shall be conducted under the new name.

7. We recommend that the International Executive Committee be requested to revise its by-laws in harmony with the foregoing provisions.

International Sunday School Lesson Committee

OFFICE: 1516 Mallers Bldg., Wabash and Madison St., Chicago, Ill.

OFFICERS: *Chmn.*, Prof. John R. Sampey; *Vice-Chmn.*, Prof. L. A. Weigle; *Sec.*, Prof. Ira M. Price; *Treas.*, Rev. W. O. Fries.

PURPOSE: To prepare lists of lessons for Sunday school use on the basis of the best established principles of religious pedagogy.

Magna Charta Day Association

HOME OFFICE: 147 Kent Street, St. Paul, Minn.

OFFICERS: *Pres.*, Rev. William J. Johnstone; *Exec. Sec.*, Mr. J. W. Hamilton.

PURPOSE: The Association seeks to arouse interest in plans to have the churches and Sunday schools of the English-speaking world recognize the third Sunday in June as *Magna Charta Sunday*, if only by a prayer that God will continue to bless the relations between England and America, the press to comment on the greatness of this day, on every June 15. Circulars upon request.

Missionary Education Movement

OFFICE: 150 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Rev. William P. Schell; *Vice-Chmn.*, Mr. George F. Sutherland; *Rec. Sec.*, Dr. Harry S. Myers; *Treas.*, Mr. Philip S. Suffern; *Educational Sec.*, Mr. Franklin D. Cogswell; *Business Mgr.*, Mr. Herbert L. Hill.

PURPOSE: An agency, in which many denominations cooperate, for the publishing of interdenominational graded missionary education literature and the conducting of interdenominational summer conferences and institutions.

Religious Education Association

OFFICE: 1440 E. 57th St., Chicago, Ill.

OFFICERS: *Pres.*, Prof. Theo. G. Soares, Chicago, Ill.; *First Vice-Pres.*, Sir Robert A. Falconer, Toronto; *Sec.*, Henry F. Cope; *Rec. Sec.*, Herbert W. Gates; *Treas.*, David R. Forgan.

A cooperative organization of the leaders in religious, educational, cultural, and social organizations, and a clearing house for religion and education.

PURPOSE: To promote moral and religious training in existing agencies, in homes, and through the press.

METHODS OF WORK: Bureau of information, public reference library, investigations, publications, conventions, traveling exhibits, experiments, and local conferences.

Student Volunteer Movement for Foreign Missions

See p. 292.

Sunday School Council of Evangelical Denominations

OFFICE: 99 Dundas St. East, Toronto, Canada.

OFFICERS: *Pres.*, Dr. Sidney A. Weston, Boston, Mass.; *Sec.*, Rev. George T. Webb, 99 Dundas St. East, Toronto, Canada; *Treas.*, R. E. Magill, Richmond, Va.

PURPOSE: To advance Sunday school interests in the cooperating denominations:

1. By conferring on matters of common interest;
2. By giving expression to common views and decisions;
3. By cooperative action on matters concerning educational, editorial, missionary and publishing activities.

By merger agreed upon February 15-16, 1922, ceases as an organization, though provision is made for its essential functions by the organization of groups of professional workers, each group having affiliation through its chairman with the new organization resulting from the merger, the International Sunday School Council of Religious Education. See p. 283.

United Society of Christian Endeavor

OFFICE: Christian Endeavor Bldg., Boston, Mass.

WESTERN OFFICE: 405 Association Bldg., Chicago, Ill.

OFFICERS: *Pres.*, Rev. Francis E. Clark; *Asso. Pres.*, Daniel A. Poling; *Gen. Sec.*, E. P. Gates; *Editorial Sec.*, Rev. R. P. Anderson; *Treas. and Publication Mgr.*, A. J. Shartle; *Extension Sec.*, Rev. Ira Landrith; *Southwestern Federation Sec.*, W. Roy Breg; *Southern Sec.*, Charles F. Evans; *Pacific Coast Sec.*, Paul C. Brown; *Alumni Supt.*, Stanley B. Vandersall; *Army and Navy Supt.*, Rev. S. C. Ramsden; *Mgr. Western Office*, R. A. Walker.

CHRISTIAN ENDEAVOR FUNDAMENTAL PRINCIPLES: Confession of Christ; service for Christ; loyalty to Christ's Church; fellowship with Christ's people.

Comrades of the Quiet Hour.—Members covenant to spend a definite portion of each day in communion with God.

Tenth Legion.—Members make the tenth their minimum gift for the work of the kingdom.

Life Work Recruits.—Young people who have covenanted to give themselves to full time service in the Christian ministry or in missionary work.

Christian Endeavor Experts.—Members pass a definite examination in Christian Endeavor methods and principles.

PERIODICAL: *The Christian Endeavor World* (weekly), Editor, Amos R. Wells, Boston, Mass.

World Brotherhood Federation

HEADQUARTERS: Trafalgar Buildings, 1, Charing Cross, S. W. 1, London, Eng.

OFFICE OF THE WORLD COMMISSIONER: 405 Kent Bldg., Toronto, Canada.

OFFICERS: *Hon. Pres.*, Rev. John Clifford, London, Eng.; *Pres.*, Wm. Ward, London, Eng.; *Vice-Pres.*, Gen. Jan C. Smuts, Cape Town, S. Af., Rev. T. A. Moore, Toronto, Can., Rt. Hon. Arthur Henderson, M. P., London, Eng.; *Asso. Treas.*, Wm. Heal, London, Eng.; *Commissioner for Europe*, Tom Sykes, London, Eng.; *Commissioner for N. America*, James Foster Wilcox; *Commissioner and Sec.*, Thomas Howell.

The objects of the Federation are:

1. To promote the organization of brotherhoods and kindred societies in all countries.
2. To promote the universal observance of a Brotherhood Sunday.
3. To interpret and exemplify brotherhood in the light of the life and principles of Jesus.
4. To make such a spirit and interpretation of brotherhood dominant in all life, personal, social, economic and political.

World's Student Christian Federation

(Organized, 1896, at Vadstena Castle, Sweden)

OFFICE: 347 Madison Ave., New York City.

OFFICER: *Chmn.*, John R. Mott.

Composed of the following Christian Student Movements: Australasia, China, The Netherlands and Switzerland, France and Italy, Germany, Great Britain and Ireland, India and Ceylon, Japan, Denmark, Finland, Norway and Sweden, Russia, South Africa, United States and Canada, and other lands.

World's Sunday School Association

OFFICE: 1 Madison Ave., New York City.

OFFICERS: *Pres.*, Hon. John Wanamaker, Philadelphia, Pa.; *Chmn.*, James W. Kinnear, Pittsburgh, Pa.; *Gen. Sec.*, Frank L. Brown; *Treas.*, Paul Sturtevant, New York.

Primarily a missionary organization and directly represents the mission and Sunday school boards.

Young Men's Christian Association

See Men and Boys, p. 310.

Young Women's Christian Association

See Women and Girls, p. 334.

FEDERATION AND UNION OF THE CHURCHES

Ad Interim Committee on Organic Union

OFFICERS: *Chmn.*, Rev. Joseph A. Vance, 21 Edmund Place, Detroit, Mich.; *Sec.*, Rev. Rufus W. Miller, 15th and Race Sts., Philadelphia, Pa.; *Treas.*, E. H. Bonsall, Esq., Land Title and Trust Co., Philadelphia, Pa.

PURPOSE: To arrange a conference of representatives of evangelical denominations to consider the question of "Closer Relations and Union of the Churches."

Association for the Promotion of Christian Unity

OFFICERS: *Pres.*, Peter Ainslie, 504 N. Fulton Avenue, Baltimore, Md.; *Sec.*, Henry C. Armstrong.

An organization of the Disciples of Christ for promoting the unity of the Church and cooperation among Christians, by encouraging intercessory prayer, the holding of interdenominational conferences, general and local, and the publication and distribution of Christian unity literature. Its work reaches the leaders of various communions throughout the world and coordinates with the general movements for unity and cooperation. Membership is open to all who desire the union of Christians and who contribute $5.00 annually.

PERIODICAL: *Christian Union Quarterly*, Peter Ainslie, Editor.

Christian Unity Foundation

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Hon. Pres.*, Bishop Lines, Newark, N. J.; *Pres.*, Rev. Nehemiah Boynton, New York City; *Sec.*, Rev. W. C. Emhardt, Newton, Pa.; *Treas.*, O. S. Seymour.

PURPOSE: To promote Christian unity at home and throughout the world.

Commission on Councils of Churches, State and Local (Federal Council)

See p. 251.

The Continuation Committee of the World Conference on Faith and Order

OFFICERS: *Chmn.*, Rt. Rev. Charles H. Brent, Bishop of Western New York; *Treas.*, George Zabriskie, 49 Wall St., New York City; *Sec.*, Robert H. Gardiner, 174 Water St., Gardiner, Maine.

PURPOSE: The consideration of questions pertaining to the faith and order of the Church of Christ in the hope of preparing the way for that visible unity of Christ's disciples for which He prayed as the only evidence potent to convince and convert the world.

Federal Council of the Churches of Christ in America

See p. 249.

National Federation of Religious Liberals

OFFICE: 813 Barristers' Hall, Boston, Mass.

OFFICERS: *Pres.*, Prof. J. H. Holmes, Swarthmore College, Pa.; *Chmn. Exec. Com.*, Charles W. Wendte, Berkeley, Calif.; *Sec. and Treas.*, Frank H. Burt.

PURPOSE: To promote the religious life by united testimony for sincerity, freedom and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed.

Universal Conference of the Church of Christ on Life and Work

(NOTE: This takes the place of the Ecumenical Conference.)

Chmn., Archbishop Nathan Soderblom, Upsala, Sweden; *General Secs.*, Rev. Charles S. Macfarland, 105 E. 22d St., New York, Rev. Frederick Lynch, 70 Fifth Ave., New York.

The preliminary conference to arrange for the Universal Conference on Life and Work was called at Geneva, in the summer of 1920 by the Federal Council of the Churches of Christ in America. It is proposed to hold a conference representative of all communions of the Church of Christ, to concentrate the thought of Christendom on the mind of Christ as revealed in the gospels towards those great social questions, industrial and international, which are so acutely urgent in every country, and to discover how best His message may be applied to the problems with which, since the war, every nation has been confronted. The entire Conference will be composed of officially appointed representatives of the churches.

A committee has been formed in three sections, representing many Christian communions in Continental Europe, the British Empire,

and the United States. On this committee are leaders from the Church of England, the Church of Scotland, the Free Churches of Great Britain, and most of the communions in Europe and America. Regional and sectional conferences have already been held in Scandinavia, England and the United States. The American section is organized as follows:

OFFICERS: Rev. Arthur J. Brown, *Chmn.;* Bishop Luther B. Wilson, *Vice-Chmn.* and *Chmn. of the Exec. Com.;* Rev. Henry A. Atkinson, *Gen. Sec.*

Commissions

The Church and Federated and Cooperative Effort—*Chmn.*, Rev. Frank Mason North; *Secs.*, Rev. Charles S. Macfarland, Rev. Roy B. Guild.

The Church and Evangelism—*Chmn.*, Rev. J. Ross Stevenson; *Sec.*, Rev. Charles L. Goodell.

The Church and Social Service—*Chmn.*, Robert H. Gardiner; *Sec.*, Rev. Worth M. Tippy.

The Church and International Relations—*Chmn.*, Rt. Rev. Charles H. Brent; *Sec.*, Rev. Nehemiah Boynton.

The Church and Education—*Chmn.*, Pres. Ellen F. Pendleton; *Sec.*, Rev. Samuel McCrea Cavert.

The Church and Domestic Missions—*Chmn.*, Rev. F. W. Burnham; *Sec.*, Rev. Alfred W. Anthony.

The Church and World Evangelism—*Chmn.*, Rev. James I. Vance; *Sec.*, Fennell P. Turner.

The Church and Moral Reform—*Chmn.*, Rev. James H. Franklin.

FOREIGN MISSIONS

Africa Inland Mission, American Council

OFFICE: 356 Bridge St., Brooklyn, N. Y.

OFFICERS: *Gen. Director,* Rev. Charles E. Hurlburt; *Home Director,* Rev. Orson R. Palmer; *Gen. Sec.,* Rev. Oliver M. Fletcher.

PURPOSE: To conduct work among unreached tribes in the African interior.

PERIODICAL: *Inland Africa,* Editor, Walter F. Clowes.

American Mission to Lepers, Inc.

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.,* William J. Schieffelin; *Gen. Sec.,* W. M. Danner; *Treas.,* Fleming H. Revell.

PURPOSE: To preach the gospel to lepers, to relieve their dreadful sufferings, to supply their simple wants, and in time, to rid the world of leprosy.

PERIODICAL: *Without the Camp* (quarterly), Editor, W. H. P. Anderson.

NOTE: This organization is the American representative of *The Mission to Lepers* (London).

Central American Mission

OFFICE: 33 Grand Ave., Paris, Texas.

OFFICERS: *Chmn.,* Rev. Luther Rees, Paris, Texas; *Sec.,* Thos. J. Jones, 804 Sumpter Bldg., Dallas, Texas; *Treas.,* D. H. Scott, Paris, Texas.

PURPOSE: To preach the gospel to every creature in Central America.

PERIODICAL: *Central American Bulletin*, Paris, Tex., Editor, D. H. Scott.

China Inland Mission

OFFICERS: *Director for North America*, Rev. Henry W. Frost, Princeton, N. J.; *American Sec.-Treas.*, Roger B. Whittlesey, 235-7 W. School Lane, Germantown, Pa.; *Canadian Sec.*, Rev. E. R. Brownlee; *Canadian Treas.*, Rev. Robert Wallace; *Publication and Prayer Union Sec.*, F. F. Helmer, 507 Church St., Toronto, Ont.

PURPOSE: To evangelize the inland provinces of China.

Committee on Cooperation in Latin America

OFFICERS: *Chmn.*, Robert E. Speer; *Exec. Sec.*, Rev. S. G. Inman, 25 Madison Ave., New York City; *Editor of Spanish Publications*, Rev. Juan Orts Gonzalez, New York City; *Educational Sec.*, Rev. W. E. Browning, Calle Chana 2126, Montevideo, Uruguay; *Treas.*, James H. Post, 129 Front St., New York City.

The Committee on Cooperation in Latin America acts as a clearing house and board of strategy for thirty American and Canadian Mission Boards working in Latin America, being officially representative of the Mission Boards themselves, and serves as a Continuation Committee of the Panama Congress on Christian Work in Latin America where its organization was enlarged and reconstituted. It is composed of one representative of each missionary agency in its membership and a number of co-opted members, not exceeding one-half of the number of regularly appointed representatives of the various Mission Boards. Its functions are consultative and advisory. The work of the committee has gradually grown to the point where it is impossible in a brief statement to trace its numerous activities and influences.

It brings the mission boards around a common council table to discuss all the problems connected with their work in Latin America. It keeps a constant circle of helpful contacts and good-will going through the Mission Boards. It pushes cooperative enterprises which would otherwise languish. It maintains helpful and broadening contacts with missionaries on the field. It saves the boards much money by doing for all of them work which individual boards would otherwise have to undertake. It represents the Evangelical Church in many Pan-American movements which might otherwise overlook the importance of the Christian forces. It gives out a large amount of information to the press, schools, business concerns, and individuals concerning Latin America, keeping missionary work in these countries in the public mind. It arranges addresses and conducts classes on Latin-American topics in churches, conferences, conventions and educational institutions. It is developing an ever-widening acquaintance with the intellectual leaders in Latin America and undertakes to interpret to them the spirit and purpose of American Christianity.

Commission on International Justice and Good-Will (Federal Council)

See p. 255.

Commission on Relations with the Orient (Federal Council)

See p. 255.

Committee on Religious Work in the Canal Zone (Federal Council)

See p. 257.

Continuation Committee of the World Missionary Conference

See International Missionary Council, p. 291.

Federation of Woman's Boards of Foreign Missions of North America

OFFICERS: *Pres.*, Mrs. William Boyd, Philadelphia, Pa.; *Vice-Pres.*, Mrs. De Witt Knox; *Sec.*, Miss Vernon Halliday; *Treas.*, Mrs. J. C. Henley.

PURPOSE: To promote unity, Christian fellowship, and cooperation among woman's boards; to engage and disseminate the best methods of work; and to plead unitedly for the outpouring of the Spirit of God upon the Church of Christ.

Foreign Missions Conference of North America

OFFICE: 25 Madison Ave., New York City.

OFFICERS: *Chmn.*, Rev. Ezra K. Bell; *Vice-Chmn.*, Mrs. Henry W. Peabody, Rev. R. P. Mackay and Rev. Enoch F. Bell; *Sec.*, F. P. Turner; *Hon. Sec.*, W. Henry Grant; *Treas.*, Alfred E. Marling.

PURPOSE: To hold an annual conference of North American foreign boards, to provide for the study of missionary problems, to promote a true science of missions, and to do work in the interest of the boards.

COMMITTEE OF REFERENCE AND COUNSEL: *Chmn.*, Rev. Paul de Schweinitz; *Vice-Chmn.*, Robert E. Speer; *Rec. Sec.*, Rev. Joseph C. Robbins; *Secs.*, Fennell P. Turner, Rev. Frank W. Bible; *Treas.*, Alfred E. Marling.

BOARD OF MISSIONARY PREPARATION: *Pres.*, Rev. W. Douglas Mackenzie; *Vice-Chmn.*, Rev. William I. Chamberlain; *Sec.*, Fennell P. Turner; *Director*, Rev. Frank K. Sanders.

For Statistical Report, see Religious Statistics, Sec. V, p. 364.

Grenfell Association of America (Inc.)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, D. Bryson Delavan; *Treas.*, Henry C. Holt; *Sec.*, Edmund O. Hovey.

PURPOSE: Promotes work of Dr. Wilfred T. Grenfell among fishermen in North Newfoundland and Labrador.

International Missionary Council

(Formerly the Continuation Committee of the World Missionary Conference)

OFFICERS: *Chmn.*, John R. Mott, 347 Madison Ave., New York City; *Joint Secs.*, J. H. Oldham, A. L. Warnshuis, Edinburgh House, 2 Eaton Gate, London, S. W. 1, England.

CONSTITUTION: The Council is constituted by the national missionary organizations in the different countries, and is composed of about seventy members. In countries where there is no representative organization, a committee of the Council shall determine the method of representation.

FUNCTIONS: To stimulate thinking and investigation on missionary questions and to make results available for all missionary societies and missions; to help coordinate activities of the national missionary organizations of different countries; to help unite Christian public opinion to support freedom of conscience, of religion and of missionary literature; to help unite the Christian forces of the world in seeking justice in international and inter-racial relations; to publish the International Review of Missions and other missionary literature; to call a World Missionary Conference if and when this should be deemed desirable.

Laymen's Missionary Movement of the United States and Canada

OFFICE: 1 Madison Ave., New York City.

OFFICERS: *Chmn.*, James M. Speers; *Vice-Chmn.*, Lt.-Col. E. W. Halford; *Treas.*, Eben E. Olcott; *Gen. Sec.*, William B. Millar.

PURPOSE: To enlist laymen for the world-wide extension of Christ's kingdom, and promote the best methods of missionary education and of church and missionary finance.

Lebanon Hospital for Mental Diseases

(Beirut, Syria)

OFFICE: American Committee, 119 South Fourth Street, Philadelphia, Pa.

OFFICERS: *Chmn.*, Joel Cadbury; *Treas.*, Asa S. Wing; *Sec.*, R. B. Haines, Jr.

Institution in the Near East providing scientific care for mental cases.

Student Volunteer Movement for Foreign Missions

OFFICE: 25 Madison Ave., New York City.

OFFICERS: *Chmn.*, Joseph C. Robbins; *Gen. Sec.*, Robert P. Wilder; *Treas.*, James M. Speers.

PURPOSE: To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; to help all such intending missionaries to prepare for their life-work and to enlist their cooperation in developing the missionary life of home churches; to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

PERIODICAL: *Student Volunteer Movement Bulletin* (quarterly).

Sudan United Mission, American Council

OFFICE: Littell Building, Summit, N. J.

OFFICER: *Gen. Sec.*, H. K. W. Kumm, Ph. D.

PURPOSE: To establish and conduct missions in the Sudan.

PERIODICAL: *Newsletter*, Editor, Ada L. Woodruff.

Woman's Union Missionary Society of America

OFFICE: 67 Bible House, New York City.

OFFICERS: *Pres.*, Mrs. Samuel J. Broadwell; *Cor. Sec.*,

Mrs. S. T. Dauchy; *Rec. Sec.*, Miss Adele Masters; *Treas.*, James H. Prentice.

OBJECT: The salvation and elevation of Eastern women.

Yale Foreign Missionary Society
(Yale-in-China)

OFFICE: 5 White Hall, New Haven, Conn.

OFFICERS: *Pres.*, Clarence H. Kelsey; *Chmn. Board of Trustees*, F. Wells Williams; *Gen. Sec.*, Dr. Edward H. Hume; *Exec. Sec. and Treas.*, Herbert H. Vreeland, Jr.; *Asst. Sec. and Asst. Treas.*, Rachel A. Dowd.

OBJECT: The support and development of the College of Yale-in-China and the Hunan-Yale College of Medicine and Hospital at Changsha, Hunan, China.

PERIODICAL: *The Yale Quarterly.*

GOVERNMENTAL AGENCIES

The White House

Warren G. Harding, *President.*

George B. Christian, Jr., *Secretary to the President.*

ADDRESS: "The White House," Washington, D. C.

Congress

THE SENATE:

Calvin Coolidge, *President of the Senate.*

Edward T. Clark, *Secretary to the President of the Senate.*

Rev. J. J. Muir, *Chaplain of the Senate.*

THE HOUSE OF REPRESENTATIVES:

Frederick H. Gillett, *The Speaker of the House.*

Charles H. Parkman, *Secretary to the Speaker.*

Rev. James Shea Montgomery, *Chaplain of the House.*

ADDRESS: "The Capitol," Washington, D. C.

Department of State

Charles Evans Hughes, *Secretary of State.*

William H. Beck, *Private Secretary to the Secretary of State.*

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of State is charged, under the direction of the President, with the duties appertaining to correspondence with the public ministers and the consuls of the United States, and with the representatives of foreign powers accredited to the United States; and to negotiations of whatever character relating to the foreign affairs of the United States. He is also the medium of correspondence between the President and the chief executives of the several States of the United States; he has the custody of the great seal of the United States, and countersigns and affixes such seal to all executive proclamations, to various commissions, and to warrants for the extradition of fugitives from justice. He is regarded as the first in rank among the members of the Cabinet. He is also the custodian of the treaties made with foreign states, and

of the laws of the United States. He grants and issues passports, and exequators to foreign consuls in the United States are issued through his office. He publishes the laws and resolutions of Congress, amendments to the Constitution, and proclamations declaring the admission of new States into the Union.

Department of the Treasury

Andrew W. Mellon, *Secretary of the Treasury.*

John Kieley, *Private Secretary to the Secretary of the Treasury.*

ADDRESS: Treasury Department, Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Treasury is charged by law with the management of the national finances. He prepares plans for the improvement of the revenue and for the support of the public credit; superintends the collection of revenue, and directs the forms of keeping and rendering public accounts and of making returns; grants warrants for all moneys drawn from the Treasury in pursuance of appropriations made by law, and for the payment of moneys into the Treasury; and annually submits to Congress estimates of the probable revenues and disbursements of the Government. He controls the construction and maintenance of public buildings; the coinage and printing of money; the administration of the Coast Guard and the Public Health branches of the public service, and furnishes generally such information as may be required by either branch of Congress on all matters pertaining to the foregoing.

BUREAU OF INTERNAL REVENUE:

D. H. Blair, *Commissioner of Internal Revenue.*

Dan C. Vaughan, *Chief Clerk.*

ADDRESS: Treasury Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Internal Revenue has general superintendence of the collection of all internal revenue taxes; the enforcement of internal revenue laws and the national prohibition act; recommendation for appointment of internal revenue employees; compensation and duties of inspectors, agents, and other subordinate officers; the preparation and distribution of instructions, regulations, stamps, forms, blanks, hydrometers, stationery, etc.

BUREAU OF PUBLIC HEALTH SERVICE:

Hugh S. Cumming, *Surgeon General.*

Daniel Masterson, *Chief Clerk.*

ADDRESS: Surgeon General's Office, 3d and B Sts. S. E., Washington, D. C.

OFFICIAL DUTIES: The Bureau of Public Health Service comprises seven divisions and the chief clerk's office, the operations of which are coordinated and are under the immediate supervision of the Surgeon General.

1. The Division of Scientific Research conducts the scientific investigations of the service.

2. The Division of Foreign and Insular Quarantine and Immigration, through the Surgeon General, enforces the national quarantine laws and prepares the regulations relating thereto.

3. The Division of Domestic Quarantine of the Public Health Service carries out measures to suppress epidemics, such as plague and typhus fever, and measures to prevent the spread of epidemic diseases in the United States.

4. The Division of Sanitary Reports and Statistics collects and publishes information regarding the prevalence and geographic dis-

tribution of diseases dangerous to the public health in the United States and foreign countries.

5. Through the Division of Marine Hospitals and Relief, hospital care and treatment is provided for beneficiaries at 20 marine hospitals and 46 Public Health Service hospitals, including 13 for the treatment of tuberculosis patients, 10 for mental and nervous diseases, and 1 for lepers.

6. The Division of Personnel and Accounts transacts all bureau matters relating to the appointment, promotion, transfer, resignation, or other change in status of service personnel.

7. The Division of Venereal Diseases cooperates with State boards or departments of health for the prevention and control of such diseases.

Department of War

John Wingate Weeks, *Secretary of War.*

John W. Martyn, *Private Secretary to the Secretary of War.*

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of War is head of the War Department, and performs such duties as are required of him by law or may be enjoined upon him by the President concerning the military service.

WAR DEPARTMENT GENERAL STAFF:

General John J. Pershing, *Chief of Staff.*

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Chief of Staff is the immediate adviser of the Secretary of War on all matters relating to the military establishment and is charged by the Secretary of War with the planning, development, and execution of the Army program.

OFFICE OF THE CHIEF OF CHAPLAINS:

Chaplain John T. Axton, *Chief Chaplain of the Army.*

Chaplain Julian E. Yates and Chaplain John J. Campbell, *Assistants.*

Augustus S. Bonanno, *Chief Clerk.*

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Chief of Chaplains coordinates and supervises the work of chaplains and develops plans for the moral and spiritual betterment of the Army. He exercises direct supervision over the Chaplains' Service School and such projects for the instruction of chaplains as may be considered necessary to secure a properly trained personnel. He investigates the qualifications of all candidates for appointment as chaplains.

BUREAU OF INSULAR AFFAIRS:

Maj. Gen. Frank McIntyre, *Chief of Bureau.*

L. V. Carmack, *Chief Clerk.*

ADDRESS: 18th and E Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The Bureau of Insular Affairs is assigned all matters pertaining to civil government in the island possessions of the United States subject to the jurisdiction of the War Department, the Philippine Islands and Porto Rico being the ones so subject at the present time.

PHILIPPINE GOVERNMENT: *Governor General,* Leonard Wood, Headquarters, Manila.

PORTO RICO GOVERNMENT: *Governor*, E. Mont Riley, Headquarters, San Juan.

DOMINICAN CUSTOMS RECEIVERSHIP: *General Receiver of Customs*, William E. Pulliam, Headquarters, Santo Domingo.

HAITIAN CUSTOMS RECEIVERSHIP: *General Receiver of Customs*, A. J. Maumus, Headquarters, Port-au-Prince.

Department of Justice

Harry M. Daugherty, *The Attorney General.*

W. Frank Gibbs, *Private Secretary and Assistant to the Attorney General.*

ADDRESS: Vermont Ave. and 15th St. N. W., Washington, D. C.

OFFICIAL DUTIES: The Attorney General is the head of the Department of Justice and the chief law officer of the Government.

Post-Office Department

Hubert Work, *Postmaster General.*

George W. Perkins, Jr., *Private Secretary to Postmaster General.*

ADDRESS: Post-Office Department, Washington, D. C.

OFFICIAL DUTIES: The Postmaster General is the executive head of the Federal Postal Service. He appoints all officers and employees of the Post-Office Department, except the four Assistant Postmasters General and the purchasing agent, who are presidential appointees.

Department of the Navy

Edwin Denby, *Secretary of the Navy.*

Joseph A. Carey, *Private Secretary to the Secretary of the Navy.*

ADDRESS: Navy Department, Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Navy performs such duties as the President of the United States, who is Commander-in-Chief, may assign him, and has the general superintendence of construction, manning, armament, equipment, and employment of vessels of war.

BUREAU OF NAVIGATION:

Rear Admiral Thomas Washington, *Chief of the Bureau.*

Edward Henkel, *Chief Clerk.*

ADDRESS: Room 3057, Navy Department Bldg., 18th and B Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The duties of the Bureau of Navigation comprise the issue, record and enforcement of the orders of the Secretary to the individual officers of the Navy; the training and education of line officers and of enlisted men at schools and stations and in vessels maintained for that purpose; the upkeep and operation of the Naval Academy, of technical schools for line officers, of the apprentice-seaman establishments, of schools for the technical education of enlisted men, and of the naval home at Philadelphia, Pa.; the upkeep and the payment of the operating expenses of the Naval War College; the enlistment, assignment to duty, and discharge of all enlisted persons.

CHAPLAIN DIVISION: Captain Evan W. Scott, head of the Chaplains' Division.

ADDRESS: Room 3502-4 Navy Department Building, 18th and D Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: This office functions by special appointment under the Bureau of Navigation for the selection, appointment and assignment of chaplains and the promotion of religious work in the Navy, and has general supervision over the Chaplains' Corps, personnel and affairs.

HYDROGRAPHIC OFFICE: Capt. L. R. deSteigner, *Hydrographer*, Room 1026 Navy Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Hydrographic Office is charged with marine surveys in foreign waters and with the collection and dissemination of hydrographic and navigational data; the preparation and printing of maps and charts relating to and required in navigation; the furnishing of the foregoing to the Navy and their sale to the mercantile marine and the public at the cost of printing and paper.

NAVAL MEDICAL SCHOOL:

Capt. C. S. J. Butler, *Medical Corps*, United States Navy, 23d and E Sts. N. W., Washington, D. C.

NAVAL HOSPITAL:

Capt. Middleton S. Elliott, *Medical Corps*, United States Navy.

ADDRESS: Foot of 24th St. N. W., Washington, D. C.

Department of the Interior

Albert Bacon Fall, *Secretary of the Interior.*

Harry G. Clunn, *Private Secretary to the Secretary.*

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Interior is charged with the supervision of public business relating to the General Land Office, Reclamation Service, Geological Survey, Bureau of Mines, Office of Indian Affairs, Patent Office, Bureau of Pensions, Bureau of Education, National Park Service, Capitol Building and Grounds, and certain hospitals and eleemosynary institutions in the District of Columbia.

OFFICE OF INDIAN AFFAIRS:

Charles H. Burke, *Commissioner.*

Lem Towers, Jr., *Private Secretary to the Commissioner.*

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Indian Affairs has charge of the Indian tribes of the United States (exclusive of Alaska), their education, lands, moneys, schools, purchase of supplies, and general welfare.

BUREAU OF PENSIONS:

Washington Gardner, *Commissioner.*

Lemuel J. Stanton, *Acting Private Secretary to the Commissioner.*

ADDRESS: Pension Bldg., Judiciary Square, Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Pensions supervises the examination and adjudication of all claims arising under laws passed by Congress granting pensions on account of service in the Army or

Navy rendered wholly prior to October 6, 1917; claims for reimbursement for the expenses of the last sickness and burial of deceased pensioners; claims for bounty-land warrants based upon military or naval service rendered prior to March 3, 1855, and claims for annuities, refunds, and allowances, arising under the act of May 22, 1920, providing for the retirement of employees in the classified civil service.

BUREAU OF EDUCATION:

John J. Tigert, *Commissioner of Education.*

Theo. Honour, *Secretary to the Commissioner.*

ADDRESS: Pension Office Bldg., Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Education has charge of the Bureau of Education, which collects statistics and general information showing the condition and progress of education in the United States and all foreign countries.

BOARD OF INDIAN COMMISSIONERS:

George Vaux, Jr., *Chairman.*

Malcolm McDowell, *Secretary.*

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Board of Indian Commissioners, created in 1869, is a body of unpaid citizens, appointed by the President, who maintain an office in Washington, for the expenses of which and of travel Congress appropriates. The board is not a bureau or division of any department, but is purposely kept reasonably independent and afforded opportunities for investigation in order that it may freely express an intelligent and impartial opinion concerning Indian legislation and administration. Its legal duties are to visit and inspect branches of the Indian Service, to cooperate with the Commissioner of Indian Affairs in the purchase and inspection of Indian supplies, and to report to the Secretary of the Interior, to whom and to the President the board acts in an advisory capacity, with respect to plans of civilizing or dealing with the Indians.

Department of Agriculture

Henry Cantwell Wallace, *Secretary of Agriculture.*

H. M. Bain, *Private Secretary to the Secretary of Agriculture.*

ADDRESS: The Agricultural Department Building, Washington, D. C.

OFFICIAL DUTIES: The Secretary of Agriculture is charged with the work of promoting agriculture in its broadest sense.

OFFICE OF FARM MANAGEMENT AND FARM ECONOMICS:

G. W. Forster, *Acting Chief.*

Raymond Evans, *Assistant to the Chief.*

ADDRESS: Department of Agriculture, Washington, D. C.

OFFICIAL DUTIES: This office studies the farmers' economic problems with a view to reducing costs and increasing profits through a better organization of the farm and a better adjustment of production to the demands of the market.

STATES RELATION SERVICE:

A. C. True, *Director.*

Eugene Merritt, *Assistant to the Director.*

ADDRESS: Department of Agriculture, Washington, D. C.

OFFICIAL DUTIES: The States Relations Service represents the Secretary of Agriculture in his relations with the State agricultural colleges and experiment stations, under the acts of Congress granting funds to these institutions for agricultural experiment stations and cooperative extension work in agriculture and home economics, and in carrying out the provisions of acts of Congress making appropriations to this department for farmers' cooperative demonstration work investigations relating to agricultural schools, farmers' institutes, and home economics, and the maintenance of agricultural experiment stations in Alaska, Hawaii, Porto Rico, Guam, and the Virgin Islands.

BUREAU OF MARKETS AND CROP ESTIMATES:

Henry C. Taylor, *Chief.*

Leon M. Estabrook, *Associate Chief.*

ADDRESS: Department of Agriculture.

OFFICIAL DUTIES: The Bureau of Markets and Crop Estimates acquires and disseminates information regarding the marketing and distributing of farm and non-manufactured food products, and collects, compiles, summarizes, interprets, and makes public statistical data relating to agricultural production.

Department of Commerce

Herbert Clark Hoover, *Secretary of Commerce.*

Alfred E. Wild, *Private Secretary to the Secretary of Commerce.*

ADDRESS: Nineteenth Street and Pennsylvania Avenue N. W., Washington, D. C.

OFFICIAL DUTIES: The Secretary of Commerce is charged with the work of promoting the commerce of the United States and its mining, manufacturing, shipping, fishery, and transportation interests.

BUREAU OF CENSUS:

William M. Steuart, *Director.*

Arthur J. Hirsch, *Assistant Director.*

ADDRESS: Building D, 4½ Street and Missouri Avenue N. W., Washington, D. C.

OFFICIAL DUTIES: The taking of the decennial census, which covers the subjects of population, agriculture, manufactures, mines and quarries (including oil and gas wells), and forestry and forest products, is the chief function of the bureau. A religious census is also taken decennially, five years after the general census.

Department of Labor

James John Davis, *Secretary of Labor.*

Arthur E. Cook, *Private Secretary to the Secretary of Labor.*

ADDRESS: Department of Labor Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of Labor is charged with the duty of fostering, promoting and developing the welfare of the wage earners of the United States, improving their working conditions, and advancing their opportunities for profitable employment. He has power under the law to act as mediator and to appoint commissioners of conciliation in labor disputes whenever in his judgment the interests of industrial peace may require it to be done.

BUREAU OF LABOR STATISTICS:
Ethelbert Stewart, *Commissioner of Labor Statistics.*
Charles E. Baldwin, *Chief Statistician.*
ADDRESS: 1712 G St. N. W., Washington, D. C.

OFFICIAL DUTIES: The Bureau of Labor Statistics is charged with the duty of acquiring and diffusing among the people of the United States useful information on subjects connected with labor in the most general and comprehensive sense of that word, and especially upon its relations to capital, the hours of labor, the earnings of laboring men and women, and the means of promoting their material, social, intellectual, and moral prosperity.

CHILDREN'S BUREAU:
Grace Abbott, *Chief.*
ADDRESS: Twentieth and D Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The act establishing the bureau provides that it shall investigate and report upon all matters pertaining to the welfare of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents, and disease of children, employment, and legislation affecting children in the several States and Territories.

WOMEN'S BUREAU:
Mary Anderson, *Director.*
Agnes L. Peterson, *Assistant Director.*
ADDRESS: Twentieth and D Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The functions of the Bureau are to formulate standards and policies to promote the welfare of wage-earning women, to improve their working conditions, increase their efficiency and advance opportunity for profitable employment. The Bureau has authority to investigate and report to the Department upon all matters pertaining to the welfare of women in industry.

UNITED STATES EMPLOYMENT SERVICE:
Francis I. Jones, *Director General.*
Wade H. Skinner, *Assistant Director General.*
ADDRESS: Twentieth and D Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The purpose of the United States Employment Service is to foster, promote, and develop the welfare of the wage earners of the United States by so conserving and distributing their industrial activities as to improve their working conditions and advance their opportunities for profitable employment, in harmony with the general good, with the necessities of war, with the just interests of employers, and with the development in practice of the recognized principle of a common responsibility for production and a common interest in distribution.

MISCELLANEOUS GOVERNMENTAL AGENCIES

Smithsonian Institution

Charles D. Walcott, *Secretary.*
H. W. Dorsey, *Chief Clerk.*
ADDRESS: The Mall, Washington, D. C.

OFFICIAL DUTIES: The Smithsonian Institution was created by act of Congress in 1846, under the terms of the will of James Smithson,

an Englishman, who in 1826 bequeathed his fortune to the United States to found, at Washington, under the name of the "Smithsonian Institution," an establishment for the "increase and diffusion of knowledge among men." The Institution is legally an establishment, and is governed by a Board of Regents. Government bureaus coming under direction of the Smithsonian Institution are: National Museum, National Gallery of Art, Bureau of American Ethnology, International Exchanges, National Zoological Park, Astrophysical Observatory, Regional Bureau for the United States.

INTERNATIONAL CATALOGUE OF SCIENTIFIC LITERATURE:

The International Catalogue of Scientific Literature publishes an annual classified index to the literature of science. The organization consists of a central bureau in London and 33 regional bureaus established in, and supported by, the principal countries of the world. That for the United States is supported by an annual appropriation from Congress, administered by the Smithsonian Institution.

Pan-American Union

L. S. Rowe, *Director General.*

C. M. Litteljohn, *Secretary to Director General.*

ADDRESS: Seventeenth between C and B Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The Pan-American Union is the official international organization of all the republics of the Western Hemisphere, founded and maintained by them for the purpose of exchanging mutually useful information and fostering commerce, intercourse, friendship, and peace. It is supported through their joint contributions, each nation annually paying that part of the budget of expenses which its population bears to the total population of all the republics.

Interstate Commerce Commission

Charles C. McChord, *Chairman of Commissioners.*

George B. McGinty, *Secretary.*

ADDRESS: Interstate Commerce Commission Bldg., Washington, D. C.

OFFICIAL DUTIES: The act to regulate commerce requires all rates to be just and reasonable and prohibits unjust discrimination and undue or unreasonable preference or advantage in transportation rates or facilities; prohibits the charging of a higher rate for a shorter than for a longer haul over the same line in the same direction, the shorter being included within the longer haul, or the charging of any greater compensation as a through route than the aggregate of the intermediate rates subject to the act. The Commission is authorized to require carriers to establish through routes and joint rates. By various amendatory and supplementary enactments the powers of the Commission have been increased and the scope of the regulating statute materially widened.

United States Railroad Labor Board

R. M. Barton, *Chairman, Public Group.*

Albert Phillips, *Chairman, Labor Group.*

C. P. Carrithers, *Secretary.*

ADDRESS: 5 North Wabash Ave., Chicago, Ill.

OFFICIAL DUTIES: The Labor Board shall hear, and as soon as practicable and with due diligence decide, any dispute involving

grievances, rules, or working conditions, in respect to which any adjustment board certifies to the Labor Board that in its opinion the adjustment board has failed or will fail to reach a decision within a reasonable time, or in respect to which the Labor Board determines that any adjustment board has failed or is not using due diligence in its consideration thereof. All the decisions of the Labor Board in respect to wages and salaries and of the Labor Board or an adjustment board in respect to working conditions of employees or subordinate officials of carriers shall establish rates of wages and salaries and standards of working conditions which in the opinion of the Board are just and reasonable.

Civil Service Commission

John H. Bartlett, *President of Commissioners.*
John T. Doyle, *Secretary.*
ADDRESS: 1724 F St. N. W., Washington, D. C.

OFFICIAL DUTIES: The purpose of the civil service act, as declared in its title, is "to regulate and improve the civil service of the United States."

United States Veterans' Bureau

C. R. Forbes, *Director.*
Leon Fraser, *Executive Officer.*
ADDRESS: Arlington Bldg., Washington, D. C.

OFFICIAL DUTIES: The United States Veterans' Bureau was created by an act of Congress approved August 9, 1921, by which act the Bureau was established as an independent bureau under the President. The Bureau of War Risk Insurance was abolished by said act and the powers and duties pertaining to the Director of the War Risk Insurance under the Treasury Department were transferred to the Veterans' Bureau, together with the functions, powers, and duties conferred upon the Federal Board for Vocational Education by the act of June 27, 1918, known as the vocational rehabilitation act, and all personnel, properties, etc., of the United States Public Health Service as prescribed and provided in a written order to the Secretary of the Treasury on April 19, 1921, designated "Order relative to the transfer of certain activities of the United States Public Health Service, relating to the Bureau of War Risk Insurance, including the trainees of the Rehabilitation Division of the Federal Board for Vocational Education."

The Bureau of War Risk Insurance was created by act of Congress approved September 2, 1914, to insure American vessels and their cargoes against the risks of war. By an act approved June 12, 1917, Congress added the duty of insuring the lives of masters and crews of American vessels. On October 6, 1917, the most important provisions of the war risk act were added. These provided for payment of allotments and allowances to the dependent families of members of the military forces of the United States, payment of compensation for death or disability, and the writing of term policies of insurance by the Federal Government against death or total disability. Several amendments to the act have been made since, notably the amendment approved December 24, 1919, which provided for an optional payment in lump sum of the converted forms of insurance and substantial increases in the amount of compensation payable on account of death or disability, and the amendment of August 9, 1921, which greatly decreases the restrictions on reinstatement of lapsed insurance by disabled ex-service men and the furnishing of hospital and other medical treatment for disabled members of the military and naval forces, and transfers the duty of furnishing vocational training

to disabled members of the military and naval forces from the Federal Board for Vocational Education to the Veterans' Bureau.

Federal Board for Vocational Education

James J. Davis, *Chairman* (The Secretary of Labor).
E. Joseph Aronoff, *Secretary and Chief Clerk.*
ADDRESS: 200 New Jersey Ave. N. W., Washington, D. C.

OFFICIAL DUTIES: The Federal Board for Vocational Education was created by act of Congress approved February 23, 1917. This act makes appropriations to be used in cooperation with the States in the promotion of vocational education. For the fiscal year 1917-18 the amount appropriated was $1,860,000, but the appropriation increases each year until in 1925-26 it reaches $7,367,000, which sum is provided annually thereafter. The money appropriated is to be given to the various States for the purpose of inaugurating or stimulating vocational education in agriculture and the trades and industries and in the preparation of teachers of vocational subjects. Its allotment is upon condition that for each dollar of Federal money expended the State or local community, or both, in which schools are established shall expend an equal amount for the same purpose.

By the passage of the Federal vocational rehabilitation act, approved June 27, 1918, and the amendment thereto of July 11, 1919, the board was charged with the duty of furnishing vocational rehabilitation to every member of the military or naval forces of the United States discharged with a disability incurred, increased, or aggravated while a member of such forces or traceable to service therein, needing vocational rehabilitation to overcome the handicap of such disability. In furnishing training under the act no limitations were imposed by the board with respect to the courses to be pursued, and all careers were opened to the disabled men, much of it being given directly in the trades and industries. The board carried out this work of training the disabled soldiers, sailors, and marines and placing them in employment in their particular line of endeavor until the passage of the bill on August 9, 1921, creating the Veterans' Bureau, which consolidated all the agencies dealing with the disabled soldiers, sailors, and marines.

American National Red Cross

Warren G. Harding, *President.*
W. Frank Persons, *in charge of domestic operations.*
ADDRESS: Seventeenth Street between D and E Streets N. W., Washington, D. C.

United States Board of Mediation and Conciliation

William L. Chambers, *Commissioner.*
Whitehead Kluttz, *Asst. Commissioner and Secretary.*
ADDRESS: 920-926 Southern Bldg., Washington, D. C.

OFFICIAL DUTIES: The purpose for which the Board of Mediation and Conciliation was established is to settle by mediation, conciliation, and arbitration controversies concerning wages, hours of labor, or conditions of employment that may arise between common carriers engaged in interstate transportation and their employees engaged in train operation or train service.

National Home for Disabled Volunteer Soldiers

Col. C. W. Wadsworth, *General Treasurer.*
Col. James A. Mattison, *Chief Surgeon.*
ADDRESS: National Military Home, Dayton, Ohio.

United States Soldiers' Home

Maj. Gen. Tasker H. Bliss, *Governor of the Home.*
Col. William T. Wood, *Secretary of the Board.*
ADDRESS: U. S. Soldiers' Home, Washington, D. C.

Columbia Institution for the Deaf

Percival Hall, *President.*
Rev. Ulysses G. B. Pierce, *Secretary.*
ADDRESS: Kendall Green, Washington, D. C.

International Sanitary Bureau

Surg. Gen. Hugh S. Cumming, *Director.*
W. P. Montgomery, *Executive Clerk.*
ADDRESS: Pan-American Bldg., Seventeenth between B and C Sts. N. W., Washington, D. C.

HOME MISSIONS

There are many Home Mission agencies differing in character. Among these are:

1. Denominational Boards and Societies listed under denominational headings in Section I, Directory of Churches. See pp. 9-248.

2. Interdenominational agencies composed of church members but not under church control. In most cases these agencies perform functions other than those distinctly pretaining to Home Missions. They are listed under appropriate headings in Section III, of which Home Missions is a subheading (or listing).

3. There are many organizations commonly thought of as secular, but religious in spirit, which are supplementing the Home Mission work of the Church in charities, civic betterment, education, philanthropics and social service generally. Notable among these are governmental agencies of the Nation, the State, and the municipality. All these cannot be listed in this volume, but many of them are under appropriate headings in Section III. National governmental agencies functioning especially for uplift and social betterment are included, for the first time, under the heading "Governmental Agencies."

American Missionary Association (Inc.)

OFFICE: 287 Fourth Ave., New York City.
OFFICERS: *Pres.,* Rev. Nehemiah Boynton; *Treas.,* Irving C. Gaylord; *Cor. Sec.,* George L. Cady.
PURPOSE: Establishing missionary churches and schools throughout the United States for the benefit of Negroes, Indians, Eskimos, etc.

Council of Women for Home Missions (Affiliated Body with the Federal Council)

(Organized 1908)

OFFICE: 156 Fifth Ave., New York City.
OFFICERS: *Pres.,* Mrs. Fred S. Bennett; *Vice-Pres.,* Mrs.

Effie L. Cunningham; *Exec. Sec.*, Miss Florence E. Quinlan; *Rec. Sec.*, Mrs. Philip M. Rossman; *Treas.*, Mrs. Orrin R. Judd.

Eighteen constituent boards, two consulting boards, seventeen affiliated schools of missions.

PURPOSE: To unify the efforts of the national women's home mission boards and societies by consultation and by cooperation in action.

PRINCIPAL ACTIVITIES: Publishes Home Mission study books for adults, young people and children; prepares program for Day of Prayer for Missions; cooperates with interdenominational Schools of Missions; promotes formation of State and local Women's Church and Missionary Federations; cooperates in interdenominational plans for the various racial and geographical groups.

PERIODICAL: *Woman's Home Mission Bulletin*, Editor, Miss Florence E. Quinlan.

For Home Mission Societies, see Sec. V, "Religious Statistics," p. 377.

Home Missions Council

(Cooperative Body with the Federal Council)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Rev. Charles L. Thompson; *Exec. Sec.*, Rev. Alfred Williams Anthony; *Asso. Sec.*, Rev. Rodney W. Roundy; *Sec.*, Ralph Welles Keeler; *Treas.*, Samuel Bryant.

Includes 43 home missionary organizations, representing 23 denominations.

PURPOSE: To promote fellowship, conference, and cooperation among Christian organizations doing missionary work in the United States and its dependencies.

For detailed statistical report, see Sec. V, "Religious Statistics," p. 377.

Joint Committees of the Home Missions Council and the Council of Women for Home Missions

Address the representative named, care Home Missions Council, 156 Fifth Ave., New York City.

JOINT ADMINISTRATION: *Chmn.*, Charles L. Thompson.

ALASKA: *Chmn.*, Paul de Schweinitz; *Rec. Sec.*, Alfred Williams Anthony.

CHURCH BUILDING: *Chmn.*, Joseph S. Wise.

CITIES AND URBAN INDUSTRIAL RELATIONS: *Chmn.*, John McDowell.

COMITY AND COOPERATION: *Chmn.*, Lemuel Call Barnes.

HEBREWS: *Chmn.*, John A. Marquis.

INDIAN MISSIONS: *Chmn.*, Elmer E. Higley.

MIGRANT GROUPS: *Chmn.*, Mrs. Mary Leonard Woodruff.

MORMONISM: *Chmn.*, Frank L. Moore.

NEGRO AMERICANS: *Chmn.*, George R. Hovey.

NEW AMERICANS: *Chmn.*, Mrs. D. E. Waid.

ORIENTALS AND HAWAIIANS: *Chmn.*, George L. Cady.

PUBLICITY: *Chmn.*, Ralph Welles Keeler.

RECRUITING THE HOME MISSION FORCE: *Chmn.*, William S. Beard.

SPANISH-SPEAKING PEOPLES IN THE UNITED STATES: *Chmn.*, Mrs. J. W. Downs.

TOWN AND COUNTRY: *Chmn.*, David D. Forsyth.

WEST INDIES: *Chmn.*, Mrs. Fred S. Bennett.

EDITORIAL COUNCIL OF THE MISSIONARY REVIEW OF THE WORLD:

Chmn., Charles L. White; Alfred Williams Anthony, Ralph Welles Keeler.

HOME MISSION STUDY BOOKS FOR 1921-22 (published jointly by Council of Women for Home Missions and Missionary Education Movement):

Theme—"Facing Our Unfinished Task in America."

For Adults—"From Survey to Service," by Harlan Paul Douglass.

For Young People—"Playing Square with Tomorrow," by Fred Eastman.

For Children—"Stay-at-Home Journeys," by Agnes Wilson Osborne.

HOME MISSION STATISTICS. For statement in detail of appropriations and amounts raised by the several denominations, see Sec. V, "Religious Statistics," pp. ——. Summary only is given here.

Total appropriations, $23,135,601.14. Raised and appropriated outside of Board, $3,170,600.46. Missionaries fully supported by boards, 4,473. Missionaries partly supported by boards, 12,716. Native workers, 1,226. Funds distributed as follows: Church sustentation (support of weak churches), $4,784,854.06; church and parsonage building, $6,023,130.34; general evangelism, $265,879.50; American Indians, $496,481.48; immigrants, $523,414.65; mountaineers, $582,206.66; Negroes, $2,158,374.71; Orientals in America, $161,782.48; Spanish Americans, $394,579.04; other dependent people, $304,288.79; Alaska, $223,660.17; Hawaii, $66,711.17; Philippines, $73,999.00; Cuba, $213,750.62; Mexico, $186,004.06; Porto Rico, $294,128.45; Sunday Schools, $91,341.66; education (maintenance of mission schools), $873,722.46; publication and information, periodicals, etc., $570,990.33; administration, $1,074,887.19; specials, $2,237,395.32.

Laymen's Missionary Movement

See p. 292.

INTERNATIONAL FRIENDSHIP AND SERVICE

American Committee for Devastated France

OFFICE: 16 East 39th St., New York City.

OFFICERS: *Pres.*, Hon. Myron T. Herrick; *Chmn.*, Miss Anne Morgan; *Treas.*, Dr. Alexander C. Humphreys.

PURPOSE: To assist the inhabitants of the devastated villages to become again self-supporting by supplying implements of trade and to feed and educate the children who have suffered the horrors of war for five years.

American Friends Service Committee

OFFICE: 20 South 12th St., Philadelphia, Pa.

OFFICERS: *Chmn.*, Rufus M. Jones; *Treas.*, Charles F. Jenkins; *Exec. Sec.*, Wilbur K. Thomas.

PURPOSE: Completing reconstruction work in France. Relief work in Austria, Germany, Poland and Russia.

American and Foreign Christian Union

OFFICE: 104 E. 39th St., New York City.

OFFICERS: *Pres.*, Rev. George Alexander; *Vice-Pres.*, Rev. Frank Mason North; *Sec.*, S. W. Thurber; *Treas.*, Farmers' Loan & Trust Co., New York.

PURPOSE: To diffuse and promote the principles of religious liberty and evangelical Christianity at home and abroad; especially to aid in the maintenance of the American Church in Paris.

American McAll Association

OFFICE: 1710 Chestnut St., Philadelphia, Pa.

OFFICERS: *Pres.*, Mrs. Frank B. Kelley; *First Vice-Pres.*, Mrs. Geo. E. Dimock; *Gen. Sec.*, Miss Helen Bishop Strong; *Field Sec.*, Rev. Geo. T. Berry; *Cor. Sec.*, Mrs. H. L. Wayland; *Treas.*, Mrs. Abraham R. Perkins.

Auxiliary to La Mission Populaire Evangelique de France, founded in 1872 by R. W. McAll.

PERIODICAL: *American McAll Record*, Editor, Miss Harriett Harvey.

American Relief Administration (Inc.)

OFFICE: 42 Broadway, New York City.

OFFICERS: *Chmn.*, Herbert Hoover; *Treas.*, Gates W. McGarragh; *Director*, Edgar Rickard.

PURPOSE: Receives and distributes relief for children of Austria, Poland and Russia. Conducting medical and general relief in Russia on behalf of cooperating organizations.

American Relief Committee for Hungarian Sufferers

OFFICE: Hotel McAlpin, New York City.

OFFICERS: *Chmn.*, Bartalan Barna; *Treas.*, Rudolph Oblatt; *Sec.*, Dr. Frank I. Horn.

PURPOSE: Raises funds to supply supplementary meals for Hungarian children in cooperation with American Relief Administration European Children's Fund.

American Red Cross

NATIONAL HEADQUARTERS: Washington, D. C.

OFFICERS: *Pres.*, Warren G. Harding; *Vice-Pres.*, Wm. Howard Taft and Robert W. DeForest; *Treas.*, John Skelton Williams; *Counselor*, James M. Beck; *Sec.*, Mabel T. Boardman; *Exec. Com.: Chmn.*, Livingston Farrand; *Vice-Chmn.*, W. Frank Persons, Albert Ross Hill; Mrs. August Belmont, Mabel T. Boardman, Merritte W. Ireland, George E. Scott, Edward R. Stitt, Eliot Wadsworth.

Much of the work is now handled by the Divisions. Address *Division Mgr.*, Boston, New York City, Atlanta, Cleveland, Chicago, Seattle, San Francisco, or St. Louis.

PURPOSE: The Red Cross is the reserve emergency organization of the American people for community relief in time of disaster, and for relief of wounded and distressed in time of war.

PUBLICATION: *Red Cross Bulletin* (weekly), Washington, D. C.

LEAGUE OF RED CROSS SOCIETIES

HEADQUARTERS: Geneva, Switzerland.

Includes the Red Cross societies of Argentina, Australia, Belgium, Brazil, Canada, China, Cuba, Denmark, France, Great Britain, Greece, Holland, India, Italy, Japan, New Zealand, Norway, Peru, Portugal, Roumania, Serbia, South Africa, Spain, Sweden, United States, Venezuela.

American Waldensian Aid Society

OFFICE: 520 West End Ave., New York City.

OFFICERS: *Pres.*, —— ——; *Hon. Vice-Pres.*, Rev. D. Stuart Dodge, Rev. Henry A. Stimson; *Vice-Pres.*, Rev. Henry Evertson Cobb, Rev. William Pierson Merrill, Very Rev. Howard C. Robbins, Rev. John Kelman; *Treas.*, Mrs. Archibald C. Kains; *Rec. Sec.*, Mrs. Frank Gardner Moore; *Cor. Sec.*, Miss Cornelia L. Clarkson; *Field Secs.*, Mrs. Charles H. Seymour, Mrs. E. W. Schauffler, 3640 Lake Park Ave., Chicago, Ill.; *Gen. Sec.*, Miss Leonora Kelso; *Foreign Field Sec.*, Rev. Henry C. Sartorio, 5 Via Maria Cristina, Rome, Italy; *Chmn. Exec. Com.*, Mr. Gilbert Colgate; *Bureau of Immigration*, Miss Aimee Jalla.

DEPOSITORIES: Messrs. Brown Brothers & Co., United States Mortgage & Trust Co.

PURPOSE: To help the religious, educational and relief work of the Waldensian Church of Italy.

PERIODICAL: *The Sempre Avanti*, Editor, Miss Annette Fiske.

Armenia America Society

OFFICE: 289 Fourth Ave., New York City.

OFFICERS: *Pres.*, Walter George Smith; *Director*, Rev. George R. Montgomery.

PURPOSE: The purpose of the Society is to work toward securing such conditions in the settlement of the Near East problems that the Armenians may be given security and an opportunity to re-establish themselves in their historic home as a nation. The Society is supported by voluntary contributions.

Commission on Relations with France and Belgium (Federal Council)

See p. 256.

Commission on Relations with Religious Bodies in Europe (Federal Council)

See p. 256.

Committee on Mercy and Relief: Relief for Children of Russia (Federal Council)

See p. 255.

Near East Relief

OFFICE: 151 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Dr. James L. Barton; *Vice-Chmn.*, Hon. John H. Finley; *Gen. Sec.*, Charles V. Vickrey; *Asso. Gen. Secs.*, John R. Voris, W. E. Doughty, Barclay Acheson; *Treas.*, Cleveland H. Dodge.

PURPOSE: To administer relief in the form of food, clothing, medi-

cal attendance, orphanages, industrial work, to the needy Armenians, Syrians, Greeks and other destitute peoples in the Near East without regard to race or creed.

Special Societies

AMERICAN FRIENDS OF POLAND, INC.: *Hon. Pres.*, Herbert Hoover, Prince Casimir Lubomirski; *Sec.*, Clarence A. Manning.

AMERICAN-SCANDINAVIAN FOUNDATION: *Pres., Board of Trustees,* Hamilton Holt; *Sec.*, James Creese, 25 West 45th Street, New York.

CHINA SOCIETY OF AMERICA: *Pres.*, William S. Carey; *Sec.*, William Nelson Searles, 13 Astor Place, New York.

ENGLISH-SPEAKING UNION: *Pres.*, John W. Davis; *Sec. and Treas.*, Charles C. Goodrich; *Exec. Sec.*, John Daniels, 6 East 45th Street, New York.

FRANCE-AMERICA SOCIETY: *Pres.*, Nicholas Murray Butler; *Sec.*, Snowden A. Fahnestock, 40 Wall St., New York.

FRIENDS OF BELGIUM: In process of organization.

ITALY-AMERICA SOCIETY: *Pres.*, Paul D. Cravath; *Sec.*, Francis Hartman Markoe, 23 West 43d St., New York.

JAPAN SOCIETY: *Pres.*, Frank A. Vanderlip; *Sec.*, Eugene C. Worden, 23 West 43d St., New York.

NETHERLANDS-AMERICA FOUNDATION: *Hon. Pres.*, Dr. J. A. C. Everwyn; *Pres.*, Edward W. Bok; *Sec. pro tem.*, Mrs. Hanna White Catlin, 311 Sixth Ave., New York.

THE SOCIETY OF FRIENDS OF ROUMANIA, INC.: *Pres.*, William Nelson Cromwell, LL.D.; *Gen. Sec.*, John Foster Dulles, 450 Madison Ave., New York.

MEN AND BOYS

Big Brother Movement, Inc.

OFFICE: 200 Fifth Ave., New York City.

OFFICERS: *Pres.*, Franklin Chase Hoyt; *Sec.*, Charles A. Taussig; *Treas.*, Francis J. Danforth; *Chmn. Exec. Com.*, Ernest K. Coulter (founder); *Gen. Sec.*, Rowland C. Sheldon.

PURPOSE: To ascertain the cause of boys' troubles, and to build up within the boy a sense of honor and good citizenship.

A Federation of the Big Brother and Big Sister Movement was formed in 1904, inc. 1909. Offices, 200 Fifth Ave., New York City.

Boy Scouts of America

OFFICE: 200 Fifth Ave., New York City.

OFFICERS: *Hon. Pres.*, Warren G. Harding; *Pres.*, Colin H. Livingstone; *Chief Scout Exec.*, James E. West; *Treas.*, George D. Pratt; *National Scout Commissioner,* Daniel Carter Beard; *Special Field Scout Commissioner,* Rev. Charles S. Macfarland.

PURPOSE: Supplementing existing agencies—the home, church, school—to develop character, good citizenship, initiative, and resourcefulness in boys by cultivating their interest in activities of practical every-day value through their interest in the fascinating outdoor activities of the Scout leisure-time program, under carefully selected leadership.

PERIODICALS: *Scouting* (monthly), bulletin for men in the field; *Boys' Life* (monthly), for boys.

Boys' Club Federation

OFFICE: 110 W. 40th St., New York City.

Address the *Exec. Sec.*, C. J. Atkinson.

PURPOSE: To organize clubs, supply superintendents, suggest programs, conduct conferences, organize educational courses for workers with boys, provide speakers on boy problems for a great variety of occasions, and cooperate in local surveys and campaigns.

PERIODICAL: *Boys' Workers' Round Table.*

Brotherhood of Andrew and Philip

OFFICE: 200 N. 15th St., Philadelphia, Pa.

OFFICER: *Hon. Pres.*, Rev. Rufus W. Miller.

A Denominational and Interdenominational Men's Organization.

PURPOSE: To advocate prayer and service and the spread of Christ's Kingdom among men.

Committee on Boy Scout Work (Federal Council)

International Order of the Knights of King Arthur

(Organized 1893)

OFFICER: *Pres.*, William Byron Forbush, Dreamelden, Route 3, Media, Pa.

PURPOSE: To adapt to the use of American boys the ancient ideals of chivalry. Organizes boys' fraternities, or "Castles," which are self-governing and under the control of a local church.

Laymen's Missionary Movement

See p. 292.

Young Men's Christian Associations, International Committee

OFFICE: 347 Madison Ave., New York City.

OFFICERS: *Chmn.*, Alfred E. Marling; *First Vice-Chmn.*, James M. Speers, Wm. D. Murray; *Second Vice-Chmn.*, Roger H. Williams, Abner Kingman; *Gen. Sec.*, John R. Mott; *Asso. Gen. Sec.*, F. S. Brockman; *Treas.*, B. H. Fancher.

PURPOSE: To promote the spiritual, intellectual, physical and social well-being of young men and establish Young Men's Christian Associations in any country.

PERIODICAL: *Association Men* (monthly).

For detailed report and statistics, see Sec. V, "Religious Statistics," *p. 383.*

PEACE AND PATRIOTISM

Allied Loyalty League

OFFICE: 57 West 58th St., New York City.

OFFICERS: *Chmn. Exec. Com.*, William M. Sullivan; *Treas.*, Harris A. Dunn; *Asst. Sec.*, Margaret H. Lawson.

PURPOSE: Promotes friendly understanding between the allied countries, and a high type of Americanism, and combats anti-American propaganda.

American Association for International Conciliation

(Established 1906, Incorporated 1908)

OFFICERS: *Pres.*, Nicholas Murray Butler, Columbia University, New York City; *Sec.*, H. S. Haskell, 407 West 117th St., New York City; *Treas.*, Robert A. Franks, 522 Fifth Ave., New York City.

PURPOSE: To promote in all practicable ways mutual understanding and good feeling between nations.

American Legion

(Organized and Incorporated 1919)

OFFICE: Meridian Life Building, Indianapolis, Ind.

Holds an annual convention.

PURPOSE: A patriotic society organized to promote the welfare of all ex-service men of the World War and to cooperate in rendering service to the community, State, and Nation; to uphold the Constitution of the United States; to maintain law and order; to foster and perpetuate Americanism; to preserve the memories and incidents of the war.

American Patriotic League

(Incorporated 1891)

OFFICE: Independence Hall, Philadelphia, Pa.

PURPOSE: To create a popular demand for moral and civic training; to secure legislation for its introduction and supervision in all schools at home and abroad. Drafts and assists in the enactment of State laws requiring school training in the duties of citizenship. Organizes schools into school republics in which children have legislative, executive, and judicial powers under the instruction of the teacher.

American Peace Society (Inc.)

(Organized 1828, Incorporated 1848)

OFFICE: 612 Colorado Bldg., Washington, D. C.

OFFICERS: *Pres.*, Andrew J. Montague; *Treas.*, Geo. W. White; *Sec.*, Arthur Deerin Call.

PURPOSE: To promote permanent international peace. Seeks to arouse and organize public opinion in opposition to war as a means of settling international differences, and to advance the general use of conciliation, judicial methods, and other peaceable means of avoiding and adjusting such differences.

American School Citizenship League

(Established 1908)

OFFICE: 405 Marlborough St., Boston, Mass.

OFFICERS: *Pres.*, Randall J. Condon (Supt. of Schools, Cincinnati); *Sec.*, Mrs. Fannie Fern Andrews.

PURPOSE: The American School Citizenship League aims to develop an American citizenship which will promote a responsible world democracy and a real cooperation among the nations.

Carnegie Endowment of International Peace

(Organized 1910)

OFFICE: 2-4-6 Jackson Place N. W., Washington, D. C.

OFFICERS: *Board of Trustees, Pres.*, Elihu Root; *Vice-Pres.*, Geo. Gray; *Sec. and Administrative Officer*, James Brown Scott; *Treas.*, Charlemagne Tower.

PURPOSE: To promote the cause of peace among the nations, to hasten the abolition of international war, and to encourage peaceful settlement of international differences.

Church Peace Union

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Rev. William P. Merrill; *Sec.*, Rev. Henry A. Atkinson; *Sec. Ed. Dept.*, Rev. Frederick Lynch; *Treas.*, George A. Plimpton. *Trustees:* Rev. Peter Ainslie, Rev. Henry A. Atkinson, Rt. Rev. C. H. Brent, Rev. Arthur J. Brown, Rev. Francis E. Clark, Pres. W. H. P. Faunce, Robert H. Gardiner, Most Rev. J. J. Glennon, Rev. Frank O. Hall, Bishop E. R. Hendrix, Hamilton Holt, Prof. Wm. I. Hull, Rev. C. E. Jefferson, Henry Churchill King, Rev. Frederick Lynch, Rev. Charles S. Macfarland, Marcus M. Marks, Dean Shailer Mathews, Rev. Wm. P. Merrill, John R. Mott, George A. Plimpton, Rev. J. B. Remensnyder, Henry Wade Rogers, Robert E. Speer, Wm. H. Taft, James J. Walsh, Bishop Luther B. Wilson.

PURPOSE: The promotin of a Christian international order.

Commission on International Justice and Good-Will (Federal Council)

See p. 255.

Committee for Treaty Ratification

OFFICERS: *Chmn.*, George W. Wickersham; *Vice-Pres.*, Samuel Gompers; *Vice-Pres.*, James Byrne; *Sec.*, Charles S. Macfarland.

OFFICE OF SECRETARY: Room 612, 105 East 22d Street, New York City.

PURPOSE: To work for the ratification of the treaties resulting from the Limitation of Arms Conference and forward good-will between the nations.

Foreign Policy Association

OFFICE: 3 West 29th St., New York City.

OFFICERS: *Chmn.*, James G. McDonald; *Treas.*, Robert H.

Gardiner; *Exec. Sec.*, Christina Merriman.

PURPOSE: Stands for "a liberal and constructive American foreign policy." Concentrating on progressive reduction of armaments by international agreement.

General Committee on Army and Navy Chaplains (Federal Council)

See p. 257.

Joint Committee on American Responsibility in Haiti and Santo Domingo

OFFICERS: *Sec.*, Rev. Sidney L. Gulick, 105 East 22d St., New York City.

(Federal Council, Home Missions Council, Committee on Cooperation in Latin America.)

League to Enforce Peace

OFFICE: 1540 Broadway, New York City.

OFFICERS: *Chmn.*, A. Lawrence Lowell; *Treas.*, Herbert S. Houston; *Sec.*, William H. Short.

PURPOSE: "Organized to promote an effective League of Nations with the United States as a member."

League of Free Nations Association

OFFICE: 3 West 29th St., New York City.

OFFICERS: *Chmn.*, James G. McDonald; *Treas.*, Robert H. Gardiner; *Exec. Sec.*, Christina Merriman.

PURPOSE: Working for a liberal and constructive American foreign policy.

National American Council

(Organized May, 1921)

OFFICE: 55 W. 44th St., New York City.

OFFICERS: *Pres.*, David Jayne Hill; *Treas.*, Allan T. Burns; *Sec.*, James E. West.

PURPOSE: Americanization.

National Committee on American Japanese Relations

OFFICERS: *Chmn.*, George W. Wickersham; *Sec.*, Rev. Sidney L. Gulick, 105 E. 22d St., New York City.

National Committee for Constructive Immigration Legislation

OFFICE: 105 E. 22d St., New York City.

OFFICERS: *Chmn.*, Henry W. Jessup; *Sec.*, Sidney L. Gulick; *Treas.*, Albert G. Lawson.

PURPOSE: To secure legislation which will provide a simple, workable, comprehensive and effective immigration system, which will admit, annually, without racial discrimination, from each country only so many immigrants as we can wholesomely Americanize and employ,

and which will raise the standards of naturalization, and give the privileges of citizenship to every one who qualifies.

National Council for Reduction of Armaments

HEADQUARTERS: 532 Seventeenth St. N. W., Washington, D. C.

OFFICERS: *Chmn.*, —— ——; *Exec. Sec.*, Frederick J. Libby; *Treas.*, Milton E. Ailes.

The National Council for Reduction of Armaments was organized in Washington on October 20, 1921. It comprises 29 national organizations, with 14 cooperating organizations, totaling a membership of over 20,000,000, all of which have adopted as their common purpose the substitution of law for war.

PURPOSE: The purpose of the Council is to prevent duplication in the work of these organizations and by coordinating their efforts to make them more effective.

National Society of Children of the American Revolution

(Organized and Incorporated 1895)

OFFICE: Memorial Continental Hall, Washington, D. C.

OFFICERS: *Natl. Pres.*, Mrs. Frank W. Mondell, 2110 O St. N. W., Washington, D. C.; *Treas.*, Mrs. Violet B. Janin, 12 Lafayette Square, Washington, D. C.; *Rec. Sec.*, Mrs. Frank Ray, The New Berne Apartments, Washington, D. C.; *Cor Sec.*, Miss Aimeé Powell, 12 Lafayette Square, Washington, D. C.

National Society of the Daughters of the American Revolution

(Organized 1890, Incorporated 1896)

OFFICE: Memorial Continental Hall, Washington, D. C.

OFFICERS: *Pres. Genl.*, Mrs. George Maynard Minor, Waterford, Conn.; *Treas.*, Mrs. Livingston L. Hunter, Pidioute, Pa.; *Sec.*, Mrs. John Francis Yawger, Prince George Hotel, New York City.

PURPOSE: To perpetuate the memory and spirit of the men and women who achieved American Independence. Acquires and protects historical spots and erects fitting memorials. Encourages research and publishes results of historical study in relation to the Revolution. Preserves documents and relics and records of individual services of Revolutionary soldiers and patriots. Promotes celebrations of patriotic anniversaries. Assists in the extension of public education, through its Americanization and Patriotic Education Committee. Seeks to maintain and extend institutions of American freedom and to foster patriotism and love of country.

Sulgrave Institution

(Organized 1914, Incorporated 1917)

OFFICE: Suite 3903 Woolworth Bldg., New York, N. Y.

OFFICERS: *Chancellor*, Alton B. Parker; *Treas.*, Gordon Hammersley; *Sec.*, Andrew B. Humphrey.

PURPOSE: American-British organization for furthering friendship and preventing misunderstanding between English-speaking peoples.

Women's Peace Society

OFFICERS: *Chmn.*, Mrs. Henry Villard, 525 Park Ave., New York City; *Treas.*, Miss Mary Abbott, 29 E. 29th St., New York City.

The underlying principle of this society is a belief in the sacredness and inviolability of human life under all circumstances.

World Alliance for Promoting International Friendship Through the Churches

OFFICE AMERICAN COUNCIL: 70 Fifth Ave., New York City.

OFFICERS AMERICAN COUNCIL: *Chmn.*, William P. Merrill; *Gen. Sec.*, Rev. Henry A. Atkinson; *Treas.*, Rev. George A. Plimpton. *Exec. Com., Officers, Members ex-Officio,* and Rev. Peter Ainslie, Mrs. John S. Allen, Rev. Nehemiah Boynton, Rev. Arthur J. Brown, Rev. Francis E. Clark, Ida W. Harrison, Hamilton Holt, Rev. Lauritz Larsen, Rev. Charles S. Macfarland, John R. Mott, Fred B. Smith, Fennell P. Turner, Bishop Luther B. Wilson, Mrs. John F. Yawger, Mrs. F. F. Williams.

OFFICES INTERNATIONAL COUNCIL: 41 Parliament Street, London, S. W. 1, and 10 J. P. Coenstraat, The Hague.

OFFICERS INTERNATIONAL COMMITTEE: *Pres.*, The Most Reverend the Lord Archbishop of Canterbury; *Chmn.*, The Rev. Nehemiah Boynton; Rev. Frederick Lynch, 70 Fifth Avenue, New York City; M. Jacques Dumas, 5 bis Rue de Beauvau, Versailles; Pastor F. Siegmund-Schultze, Berlin, O. 17, Fruchtstr. 64; Dr. Knut B. Westman, Sysslomansgatan 19, Upsala, Sweden; Professor Eugene Choisy, Ave. Calas 4, Champel, Geneva.

National Councils in Norway, Holland, Hungary, Turkey, Japan, Italy, Finland, Germany, Russia, Poland, Belgium, Great Britain, Roumania, Sweden, Esthonia, Bulgaria, Denmark, Switzerland, France, Greece, Spain, Austria, Czecho-Slovakia, Jugo-Slavia, Portugal.

PURPOSE: To unite all Christians and churches in promoting international friendship; to secure such a League of Nations as can settle international difficulties by judicial and other processes rather than by war; to provide American laws for the adequate protection of aliens; and to promote right relations with Japan and China, Mexico and Latin America.

This organization is interested solely in the task of promoting international friendship through the churches. There are Councils in 25 nations, and an international committee composed of representatives of each of these countries. Holds annual world conferences; supports an International Secretary; publishes eight magazines, and is widely extending its work throughout America and the world.

Joint body with the Commission on International Justice and Good-Will, Federal Council of Churches.

World Peace Foundation

(Organized 1909 as the International School of Peace, Inc., 1910)

OFFICE: 40 Mt. Vernon St., Boston, Mass.

PURPOSE: To educate the people of all nations to a full knowledge of the waste and destructiveness of war, and by every practical means to promote international peace, justice, and good-will.

RELIGIOUS PUBLICITY

Church Advertising Department

(Associated Advertising Clubs of the World)

OFFICES: 701 W. 177th St., New York City.

OFFICERS: *Pres*,, Rev. Christian F. Reisner, 701 W. 177th St., New York City; *Vice-Pres.*, W. F. McClure, 701 W. 177th St., New York City, Rev. H. A. Porter, Atlanta, Ga., George W. Coleman, 701 W. 177th St., New York City, Rev. Roy L. Smith, Minneapolis, Minn., Father H. K. Pickert, St. Louis, Mo.; *Rec. Sec.*, Elmer T. Clark, Nashville, Tenn.; *Asst. Cor. Sec.*, E. A. Hungerford, New York City Y. M. C. A. Publicity Director; *Treas.*, John Clyde Oswald, Publisher, "The American Printer," New York City.

PURPOSE: To be a clearing house for all the denominations, and other religious bodies.

Editorial Council of the Religious Press (Federal Council)

Representative Non-Sectarian Religious Periodicals

Advocate of Peace, Washington, D. C.
American Journal of Theology, quarterly, Chicago, Ill.
Association Men, quarterly, New York City.
Association Monthly, monthly, New York City.
Bible Society Record, monthly, New York City.
Biblical Review, monthly, New York City.
Biblical World, monthly, Chicago, Ill.
Bibliotheca Sacra, quarterly, Oberlin, Ohio.
Christian Endeavor World, weekly, Boston, Mass.
Christian Herald, weekly, New York City.
Christian Statesman, monthly, Pittsburgh, Pa.
Christian Union Quarterly, Baltimore, Md.
Christian Work and Evangelist, weekly, New York City.
Christian Workers Magazine, monthly, Chicago, Ill.
Constructive Quarterly, quarterly, New York City.
Everyland, monthly, New York City.
Expositor, monthly, Cleveland, Ohio.
Federal Council Bulletin, monthly, New York City.
Gideon, monthly, Chicago, Ill.
Gospel of the Kingdom, monthly, New York City.
Harvard Theological Review, quarterly, Cambridge, Mass.
Hibbert Journal, quarterly, Boston, Mass.
Homiletic Review, monthly, New York City.
International Review of Missions, quarterly, Edinburgh.
La Neuva Democracia, monthly, New York City.
Missionary Review of the World, monthly, New York City.
National Advocate, monthly, New York City.
New World, weekly, New York City.
North American Student, monthly, New York City.
Princeton Theological Review, quarterly, Princeton, N. J.
Record of Christian Work, monthly, East Northfield, Mass.
Religious Digest, monthly, New York City.
Religious Education, bi-monthly, Chicago, Ill.

Rural Manhood, monthly, New York City.
Sunday School Times, weekly, Philadelphia, Pa.
Survey, weekly, New York City.
Student World, monthly, New York City.
Union Seminary Review, weekly, Richmond, Va.
World Outlook, monthly, New York City.
Word and Works, monthly, St. Louis, Mo.
Witness, weekly, New York City.
Yale Divinity Quarterly, New Haven, Conn.

SABBATH DAY

Lord's Day Alliance of the United States

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, James Yereance; *Gen. Sec.*, Rev. Harry L. Bowlby; *Field Sec.*, Rev. John H. Willey; *Treas.*, George M. Thomson.

Officially represents 16 leading Christian denominations.

PURPOSE: To defend and preserve the Lord's Day as a day of rest and worship, to secure a weekly rest day for the toiler and to promote constructive Sunday legislation and law enforcement.

PUBLICATION: *Lord's Day Leader* (bi-monthly), Editor, H. L. Bowlby.

New York Sabbath Committee

OFFICE: 31 Bible House, New York City.

OFFICERS: *Chmn.*, Theodore Gilman; *Vice-Chmn.*, Chas. F. Darlington; *Treas.*, E. F. Hyde; *Gen. Sec.*, Rev. Duncan J. McMillan; *Rec. Sec.*, Rev. W. S. Hubbell.

PURPOSE: To maintain an orderly and restful Sabbath, upon which the life of the Church, the welfare of the community, the comfort of the family, and the efficiency and health of the toiling masses depend.

PERIODICAL: *The Bulletin*, Editor, Duncan J. McMillan.

Woman's National Sabbath Alliance

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. Stephen Yerkes MacNair; *Cor. Sec.*, Miss Catherine Murray; *Field Sec.*, Mrs. Robert B. Hull; *Treas.*, Mrs. Frank R. Van Nest.

PURPOSE: To promote the sanctity of the American Sabbath.

SOCIAL SERVICE

American Association for Organizing Family Social Work

OFFICE: 130 E. 22d St., New York City.

OFFICERS: *Field Director*, Francis H. McLean; *Exec. Director*, David H. Holbrook.

PURPOSE: To extend and develop family social work (formerly known as organized charity work).

PUBLICATION: *The Family*, a magazine for those interested in case work.

American Association of Hospital Social Workers

(Organized 1918)

OFFICE: 17th and E Sts. N. W., Washington, D. C.

OFFICERS: *Pres.*, Ida M. Cannon; *Treas.*, N. F. Cummings; *Sec.*, Ruth V. Emerson.

PURPOSE: Works toward improvement and development of standards of social work in hospitals and dispensaries.

American Association for Labor Legislation (1906)

(1906)

OFFICE: 131 E. 23d St., New York City.

OFFICERS: *Pres.*, T. L. Chadbourne; *Treas.*, Adolph Lewisohn; *Sec.*, John B. Andrews.

PURPOSE: To investigate conditions underlying labor legislation and to collect and disseminate information leading to the enactment and efficient enforcement of laws for the promotion of the comfort, health, and safety of employees.

American Child Hygiene Association

(Organized 1909)

OFFICE: 1211 Cathedral St., Baltimore, Md.

OFFICERS: *Pres.*, Henry L. K. Shaw; *Treas.*, Austin McLanahan; *Gen. Dir.*, Richard A. Bolt.

PURPOSE: Disseminates information, stimulates and encouracges effective methods to promote health of mothers and children.

American Civic Association

(Organized 1904)

OFFICE: 914 Union Trust Bldg., Washington, D. C.

OFFICERS: *Pres.*, J. Horace McFarland; *Treas.*, F. A. Vanderlip; *Sec.*, Harlean James.

PURPOSE: For the cultivation of higher ideals of civic beauty in America; the promotion of town and neighborhood improvement; the preservation of landscape, and the advancement of outdoor art.

American Country Life Association

(Organized 1918)

OFFICE: 232 So. Seventh St., Philadelphia, Pa.

OFFICERS: *Pres.*, Kenyon L. Butterfield; *Acting Treas.*, Charles F. Jenkins; *Exec. Sec.*, Charles J. Galpin.

PURPOSE: Seeks to better rural conditions through conferences, publicity and coordination of rural social agencies.

American Federation of Labor

(Organized 1881)

OFFICE: American Federation of Labor Building, Washington, D. C.

OFFICERS: *Pres.*, Samuel Gompers; *Treas.*, Daniel J. Tobin; *Sec.*, Frank Morrison.

PURPOSE: Non-secret federation of trade and labor unions for the organization of labor and for the improvement of social and industrial conditions.

PUBLICATIONS: *The American Federationist*, monthly; *History Encyclopedia*, Reference Book; *Weekly News Letter*.

American Home Economics Association

(Organized 1908, Incorporated 1909)

OFFICE: 1211 Cathedral St., Baltimore, Md.

OFFICERS: *Pres.*, Mary E. Sweeny; *Treas.*, H. Gale Turpin; *Office Sec.*, Keturah E. Baldwin.

PURPOSE: Seeks to improve conditions of living in the home, the institutional household, and the community.

American Jewish Committee (Inc.)

OFFICE: 171 Madison Ave., New York City.

OFFICERS: *Pres.*, Louis Marshall; *Treas.*, Isaac W. Bernheim; *Asst. Sec.*, Harry Schneiderman.

PURPOSE: Works to protect and prevent the infraction of civil and religious rights of Jews throughout the world.

American Prison Association

(Incorporated 1871)

OFFICE: 135 E. 15th St., New York City.

OFFICER: O. F. Lewis, *Gen. Sec.*

PURPOSE: To improve the laws in relation to public offences and offenders and the mode of procedure by which such laws are enforced; improvement of penal, correctional and reformatory institutions throughout the country, and of the government, management and discipline thereof; care of providing employment for discharged prisoners.

American Seamen's Friend Society

OFFICE: 76 Wall St., New York City.

OFFICERS: *Pres.*, Rev. John B. Calvert; *Vice-Pres.*, Rev. Nehemiah Boynton; *Sec.*, Rev. George Sidney Webster; *Treas.*, Clarence C. Pinneo.

PURPOSE: To maintain a Sailors' Home and Institute in New York and chaplains in other ports, and to place loan libraries on vessels that make long voyages from New York.

PERIODICAL: *The Sailors' Magazine*, Editor, Rev. George Sidney Webster.

American Social Hygiene Association

OFFICE: 370 Seventh Ave., New York City.

OFFICERS: *Pres.*, Hermann M. Biggs, M.D., 39 W. 56th St., New York City; *Treas.*, Jerome D. Greene, 43 Exchange Place, New York City; *Sec.*, Donald R. Hooker, M.D., Upland, Roland Park, Md.

PURPOSE: To promote such measures as protect the family and lead to high standards of conduct on the part of the individual.

Army Relief Society (Inc.)

OFFICE: 120 E. 36th St., New York City.

OFFICERS: *Pres.*, Mrs. Henry L. Stimson; *Treas.*, Cornelius R. Agnew.

PURPOSE: Raises funds, chiefly at Army posts, for relief and care of dependent orphans and widows of officers and enlisted men of the United States Army.

Blue Anchor Society

(Organized 1880, Incorporated 1882, Reincorporated 1909)

OFFICE: Room 422, United Charities Building, 105 East 22d St., New York City.

OFFICERS: *Pres.*, Mrs. Frederic T. Hume, 116 West 85th St., New York City; *Treas.*, Mrs. E. Louise Young, 215 Manhattan Ave., New York City.

PURPOSE: To supply the coast guard stations throughout the United States with clothing, etc., for the shipwrecked, under requisition from the Coast Guard Headquarters, Washington, D. C.

Central Howard Association (Inc.)

OFFICE: 608 South Dearborn St., Chicago, Ill.

OFFICERS: *Pres.*, George W. Dixon; *Treas.*, Charles E. Coleman; *Supt.*, F. Emory Lyon.

PURPOSE: Aids prisoners and seeks to promote prison reform in Central States.

Commission on the Church and Country Life (Federal Council)

Commission on the Church and Social Service (Federal Council)

See p. 253.

Commonwealth Fund

(Incorporated 1918)

OFFICE: 1 East 57th St., New York City.

OFFICERS: *Pres.*, Edward S. Harkness; *Treas.*, Otto T. Bannard; *Gen. Director*, Max Farrand; *Asst. Director*, Samuel C. Fairley.

PURPOSE: The particular objects for which the corporation is formed are the application to charitable purposes of the income or the principal of such property as from time to time the corporation shall possess, including the giving of income or of principal to any other charitable corporation or corporations.

Community Service

(Organized and Incorporated 1919)

OFFICE: 1 Madison Ave., New York, N. Y.

OFFICER: *Sec.*, H. S. Braucher.

PURPOSE: To help people of American communities to organize for the employment of their leisure time t othe best advantage for recreation and good citizenship.

Federation of Child Study

OFFICE: 2 West 64th St., New York City.

OFFICERS: *Pres.*, Mrs. Howard S. Gans; *Treas.*, Jesse W. Ehrich.

PURPOSE: Studies child problems and acts as clearing house of information.

Indian Rights Association

OFFICE: 995 Drexel Bldg., Philadelphia, Pa.

OFFICERS: *Hon. Pres.*, Moorfield Storey; *Pres.*, Herbert Welsh; *Sec.*, Matthew K. Sniffen; *Treas.*, Charles J. Rhoads; *Agt.*, S. M. Brosius, McGill Bldg., Washington, D. C.

PURPOSE: Non-political, non-sectarian. To secure to the Indians of the United States the political and civil rights already guaranteed to them by treaty and statutes of the United States, and such as their civilization and circumstances may justify.

Institute for Crippled and Disabled Men

(Organized by Red Cross, 1917; Incorporated 1920)

OFFICE: 101 East 23d St., New York City.

OFFICERS: *Pres.*, Samuel M. Greer; *Treas.*, Jeremiah Millbank; *Sec.*, Douglas C. McMurtrie; *Director*, John Culbert Faries.

PURPOSE: To discover and provide suitable means to enable men, and boys of work age, with a physical disability impairing the use of their limbs, to earn their living; to promote general interest in the problem of the rehabilitation of the disabled; to offer counsel and advice to individuals and organizations seeking help for crippled and disabled men.

International Reform Bureau

OFFICE: 206 Pennsylvania Ave. S. E., Washington, D. C.

OFFICERS: *Pres.*, Rev. Robert Watson; *Sec.*, Rev. Lucius C. Clark; *Supt. and Treas.*, Rev. Wilbur F. Crafts; *Asst. Supt.*, Rev. Henry N. Pringle.

PURPOSE: To repress intemperance, impurity, Sabbath-breaking, gambling and kindred evils; to substitute wholesome recreations; to promote Bible reading in schools, and arbitration and conciliation instead of industrial and international war.

PERIODICAL: *Twentieth Century Quarterly*, Editor, Rev. Wilbur F. Crafts.

Jewish Welfare Board

OFFICE: 149 Fifth Ave., New York City.

OFFICERS: *Pres.*, Irving Lehman; *Act. Treas.*, Edward S. Steinam; *Ex. Direc.*, Harry L. Gulcksman.

PURPOSE: Assists men in Army and Navy. Through consolidation with Young Men's Hebrew Association is promoting Jewish community centers.

Joint Committee on Utilizing Surveys

(Federal Council, Home Missions Council, and the Council of Women for Home Missions)

HEADQUARTERS: 156 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Rev. L. C. Barnes; *Sec.*, Rev. Rodney W. Roundy.

Joint Distribution Committee of the American Funds for Jewish War Sufferers

OFFICE: 20 Exchange Place, New York City.

OFFICERS: *Chmn.*, Felix M. Warburg; *Treas.*, Paul Baerwald; *Sec.*, Albert Lucas. Address the Secretary.

Represents the American Jewish Relief Committee, the Central Relief Committee, and the Jewish People's Relief Committee.

Mariners' Family Asylum

(Established and Incorporated 1843)

119 Tompkins Ave., Stapleton, Staten Island, N. Y.

OFFICERS: *Treas.*, Elmer W. Durkin, 142 Manor Rd., West New Brighton, S. I., N. Y.; *Cor. Sec.*, Mrs. Henry Cattermole, 18 Pommer Ave., Tompkinsville, S. I., N. Y.; *Rec. Sec.*, Mrs. G. D. Pine, 25 So. Elliott Pl., Brooklyn, N. Y.

A home for aged and destitute widows, wives, mothers, sisters and daughters of seamen who have sailed from the port of New York.

National Association of Travelers' Aid Societies

OFFICE: 25 W. 43d St., New York City.

OFFICERS: *Pres.*, Mr. Rush Taggart; *Vice-Pres.*, Mr. John Wesley Brown; *Treas.*, Mrs. Robert L. Dickinson; *Gen. Sec.*, Mr. Virgil V. Johnson; *Extension Sec.*, Miss Clara Louise Rowe.

PURPOSE: To serve as a medium for the cooperation of non-commercial protective agencies which have to do with the assistance of travelers, especially women and girls; also to aid in the development, improvement and unification of the work of such agencies.

PERIODICAL: *National Travelers' Aid Bulletin.*

National Board of Review of Motion Pictures

(Established, 1909, by Peoples' Institute)

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Everett Dean Martin; *Treas.*, Sam A. Lewisohn; *Ex. Sec.*, W. D. McGuire; *Cor. Sec.*, Alice B. Evans.

PURPOSE: An extra-legal volunteer organization reflecting public sentiment and cooperating nationally with producers and city officials in the review and regulation of motion pictures on the basis of minimum standards, and with numerous organizations, individuals,

groups, etc., in the extension of the use of worth-while motion pictures, both inside the theaters and without.

National Child Health Council

(Organized 1920)

OFFICE: 17th and D Sts. N. W., Washington, D. C.

PURPOSE: Acts as a clearing house for the literature, plans, programs and itineraries of its constituent organizations so far as they deal with child health. Is a council of national organizations, which, through conferences, reports, and field experimentation, aims to develop methods of coordinating all child health efforts of the constituent organizations, in relation to each other, to other national organizations and public departments, and to State and local agencies.

National Child Labor Committee

OFFICE: 105 E. 22d St., New York City.

OFFICERS: *Chmn.*, Hon. David Franklin Houston; *Gen. Sec.*, Owen R. Lovejoy.

PURPOSE: To provide a normal childhood for all American children.

PERIODICAL: *The American Child* (quarterly).

National Child Welfare Association

(Established, 1912; Incorporated, 1914)

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Judge William H. Wadhams; *Treas.*, Amos H. Prescott; *Gen. Sec.*, Charles F. Powlison.

PURPOSE: Originates and publishes exhibit material visualizing conditions affecting the physical, mental and moral development of children.

National Christian League for the Promotion of Purity

OFFICE: 5 E. Twelfth St., New York City.

OFFICERS: *Pres.*, Elizabeth B. Grannis; *Cor. Sec.*, J. D. McClelland; *Rec. Sec.*, Charlotte Woolley, M.D.; *Treas.*, Wm. W. Hall.

PURPOSE: The spread of the claims of morality and the assistance of Christian efforts for purity.

National Committee on Prisons and Prison Labor

OFFICE: 2 Rector St., New York City.

OFFICERS: *Pres.*, Adolph Lewisohn; *Chmn. Exec. Council*, E. Stagg Whitin; *Treas.*, Perley Morse; *Sec.*, J. K. Jaffray.

PURPOSE: To study the problem of labor in prisons and correctional institutions, with a view to securing legislation for such employment of prisoners as will promote their welfare and at the same time reimburse the institutions for expense of maintenance, while preventing unfair competition between prison-made goods and the products of free labor, and securing to their dependent families a fair proportion of the rightful earnings of prisoners.

National Community Board

(Organized and Incorporated 1920)

OFFICE: 1516 H St. N. W., Washington, D. C.

OFFICERS: *Pres.*, Henry E. Jackson, Chatham Courts, Washington, D. C.; *Treas.*, B. W. Law, Collins, N. Y.; *Sec.*, Major Oliver P. Newman, 2700 Connecticut Ave., Washington, D. C.

Plans to transfer its work to Congress and the States within a period of 25 years.

PURPOSE: Acts as a promoting center and service station; first, to assist local communities to organize themselves on the basis of citizenship; second, to aid community service agencies, both governmental and volunteer, in functioning more effectively and in eliminating waste of money, energy, and good-will due to needless duplication.

National Conference of Catholic Charities

(Organized 1910)

Sec., Rev. John O'Grady, Catholic University, Washington, D. C.

PURPOSE: To bring about the exchange of information between Roman Catholics engaged in Catholic charities and for the improvement of standards in Catholic work. Encourages further development of literature in which the religious and social ideals of charity shall find dignified expression.

PUBLICATION: *Catholic Charities Review* (monthly, except July and August).

National Conference of Jewish Social Service

(Organized 1899)

114 Fifth Ave., New York City.

OFFICERS: *Pres.*, Louis H. Levin, Baltimore, Md.; *Treas.*, Sidney E. Pritz, Cincinnati, O.; *Sec.*, Boris D. Bogen; *Asso. Sec.*, Frances L. Goldsmith.

PURPOSE: To promote the organization of communities along the lines of Jewish social service; to stimulate Jewish philanthropic endeavor; to coordinate the work of existing agencies and federations; and to establish uniform national standards in the various phases of Jewish social service.

PUBLICATIONS: *Social Workers' Exchange; Contributors' Exchange; Central Registration Bureau for Transient Applicants.*

National Conference of Social Work

OFFICE: 25 East 9th St., Cincinnati, Ohio.

OFFICERS: *Pres.*, Robert W. Kelso, Boston, Mass.; *Gen. Sec.*, William Hammond Parker, Cincinnati, Ohio; *Treas.*, Charles W. Folds, Chicago, Ill.

PURPOSE: To facilitate discussion of the problems and methods of practical human improvement, to increase the efficiency of the agencies and institutions devoted to this cause, and to disseminate information.

PERIODICAL: *The Conference Bulletin.*

National Congress of Mothers and Parent-Teachers Association

(Organized, 1897; Incorporated, 1900)

OFFICE: 1201 Sixteenth St. N. W., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Milton T. Higgins, 228 West St., Worcester, Mass.; *Sec.*, Mrs. Acker C. Watkins, 1201 16th St., Washington, D. C.; *Natl. Treas.*, Mrs. Hubert N. Rowell, 3158 College Ave., Berkeley, Calif.

PURPOSE: To promote child welfare in the home, school, church, and State; to develop wiser, better trained parenthood; to organize local groups of parents and teachers, and to assist local groups already formed.

National Federation of Settlements

(Organized 1911)

Sec., Robert A. Woods, 20 Union Park, Boston, Mass.

PURPOSE: To reinforce the various phases of federated action among neighborhood agencies; to assemble information regarding settlement experience throughout the country; to secure capable recruits for settlement work; to urge measures of State and national legislation suggested by settlement experience; to promote the better organization of neighborhood life generally.

National Florence Crittenton Mission

OFFICE: 218 Third St., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Kate Waller Barrett, M.D., 408 Duke St., Alexandria, Va.; *Vice-Pres.*, Honorable Jas. T. Petty, Washington, D. C.; *Sec.*, John B. Barrett, Clifton Station, Va.; *Treas.*, F. B. Waterman, Room 910, 108 Fulton St., New York City.

PERIODICAL: *Girls.*

National Health Council

(Organized 1920)

OFFICES: 411 Eighteenth St. N. W., Washington, D. C., and Penn Terminal Bldg., 370 Seventh Ave., New York, N. Y.

PURPOSE: Aims to serve as a clearing house and coordinating center for the independent, autonomous agencies represented in its membership. Plans to maintain information, legislative, and statistical bureaus and to hold periodic joint conferences for the coordination of health activities and the development of educational health material.

National Indian Association

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. Otto Heinigke; *Exec. Sec.*, John W. Clark; *Treas.*, Mrs. Anna B. Clark.

RELIGIOUS WORK: Direct undenominational teaching of religious truths in places where no Christian instruction is given by any other agency.

EDUCATIONAL, HUMANITARIAN, MEDICAL AND INDUSTRIAL WORK: Gathering of Indian children into schools; providing hospitals and

dispensaries, and homes for aged Indian women and for Indian orphans. Introduction of industries among various tribes to help the Indian to a position of self-support.

POLICY: The policy of the Association is to give its missions, when well established, together with the property attached, to the permanent care of denominational mission boards asking for them. The Association has done this pioneer missionary work in fifty-three tribes and separated parts of tribes.

BUILDINGS ERECTED: About sixty buildings have been erected. These include twenty-three mission cottages, five model cottages in Alaska (which led to the noted "Model Cottage Settlement" at Sitka), nine churches and chapels, six school houses, three homes for the aged Indian women and orphans, two hospitals, one hospital cottage, a "fresh air" room, and other buildings connected with the work at various mission stations.

National Information Bureau

HEADQUARTERS: 1 Madison Ave., New York City.

OFFICERS: *Pres.*, Gustavus D. Pope, Detroit, Mich.; *Vice-Pres. and Treas.*, Paul L. Feiss, Cleveland, O.; *Second Vice-Pres.*, Lawson Purdy, New York City; *Sec.*, Owen R. Lovejoy, New York City; *Act. Director*, Geddes Smith, 1 Madison Ave., New York City.

PURPOSE: To standardize national social, civic and philanthropic work and protect the contributing public.

National Lend-a-Hand Society

(Organized, 1914; Incorporated, 1915)

OFFICE: 106 Park Row, New York City.

OFFICER: *Exec. Sec.*, George Sanderson.

PURPOSE: To "lend a hand, temporally, morally and spiritually, to discharged prisoners." Assists them, irrespective of race, creed or sex, to secure positions of honest employment. Receives prisoners paroled to its custodial care, assists them to procure employment, and advises and supervises them until they are discharged from custody. Executive Secretary makes periodical visits to prisons in many States, addresses prisoners in their prison chapels, holds personal interviews with them, and arranges to assist them to obtain employment when they are discharged. Membership is open to interested persons.

National Plant, Flower and Fruit Guild

(Organized, 1896; Incorporated, 1906)

OFFICE: 70 Fifth Ave., New York City.

NATIONAL OFFICERS: *Founder and Pres.*, Mrs. John Wood Stewart; *Hon. Pres.*, John Burroughs; *Treas.*, Virginia D. H. Furman; *Sec.*, Ellen Eddy Shaw; *Exec. Sec.*, Mrs. Frank V. Anderson.

PURPOSE: To give to the sick poor in hospitals and tenements sympathy and cheer through the distribution of plants, cut flowers, fruit and jelly. To establish garden clubs, children's community gardens in cities and towns, and supply flowering boxes for congested tenement districts. Supported by subscription and donations.

National Probation Association

(Organized 1907)

132 State St., Albany, N. Y.

PURPOSE: To study, establish, extend, and standardize adult and juvenile probation, juvenile courts, domestic relations or family courts, and other specialized courts using the probation system. Supports efforts to prevent or reduce delinquency, and to promote rational and humane treatment of crime and delinquency.

National Reform Association

(Organized, 1863; Incorporated, 1890)

OFFICE: 209 Ninth St., Pittsburgh, Pa.

OFFICERS: *Pres.*, Thomas D. Edgar, Wilkensburg, Pa.; *Treas.*, James S. Tibby, Pittsburgh, Pa.; *Rec. Sec.*, Rev. James F. Cosby, Pittsburgh, Pa.; *Cor. Sec.*, Rev. J. C. Nickolas, Pittsburgh, Pa.; *Gen. Supt.*, Dr. James S. Martin, Pittsburgh, Pa.

PURPOSE: Non-denominational organization seeking to maintain existing Christian features in government, and to promote moral reforms.

Neighbors' League of America

(Incorporated)

OFFICE: Room 1007, 23 East 26th St., New York City.

OFFICERS: *Pres.*, Dr. J. F. Wilcox; *Sec.*, Mrs. Lemuel Call Barnes; *Treas.*, Mr. E. F. Perry; *Registrar*, Miss Lilly Bryant.

PURPOSE: The promotion of neighborly relations between foreign-born and native Americans through mutual acquaintance and cooperation. Teaching the language and the Christian ideals of America to non-English speaking residents is an important part of the Neighbors' League program.

New York Foundation

(Incorporated 1909)

OFFICE: 87 Nassau St., New York City.

OFFICERS: *Trustees*, Alfred M. Heinsheimer, *Pres.;* Mortimer L. Schiff, Felix M. Warburg, Lee F. Frankel, Herbert H. Lehman, Sam A. Lewisohn, David M. Heyman, *Treas.;* William F. Fuerst, *Sec.*

Administers funds for the encouragement of charitable and other philanthropic efforts.

Permanent Blind War Relief Fund

OFFICE: 590 Fifth Ave., New York City.

BOARD OF DIRECTORS: James M. Beck, William Nelson Cromwell, John Foster Dulles, Samuel W. Fairchild, James W. Gerard, Otto H. Kahn, Miss Helen Keller, Mrs. Cora Parsons Kessler, Alvin W. Krech, Rev. Charles S. Macfarland, Julius M. Mayer, Morgan J. O'Brien, Sir Arthur Pear-

son, Bt., Samuel Robert, L. Livingston Seaman, Rev. Ernest M. Stires.

PURPOSE: Permanent reconstruction work for soldiers and sailors blinded in the war.

Playground and Recreation Association of America

OFFICE: 1 Madison Ave., New York City.

OFFICERS: *Pres.*, Joseph Lee; *Sec.*, H. S. Braucher; *Treas.*, Gustavus T. Kirby.

PURPOSE: The promotion of normal wholesome play and public recreation. At the request of the War Department, the Association established War Camp Community Service to organize the social and recreational life of the communities near the training camps for the benefit of the men in their free time. Out of this work has developed Community Service (Incorporated), through which communities are being helped to develop a richer recreational and social life for the individual and the community.

PERIODICAL: *The Playground* (monthly), Editor, H. S. Braucher.

Playground and Recreation Association, National Physical Education Service

(Organized 1918)

OFFICE: 309 Homer Bldg., 13th and F Sts. N. W., Washington, D. C.

PURPOSE: Works to secure Federal legislation for physical education; universal physical education in the schools of all States; an effective municipal program of public recreation and physical education. Seeks to stimulate popular opinion which would assure both legislation and its effective operation. Sends representatives to States planning physical education legislation; these field workers organize local and State campaigns, address meetings, and otherwise aid in bringing about the enactment of such laws.

Protestant Protective Unity League

OFFICE: 500 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. Robert W. Barrington; *Treas.*, William C. Kronmeyer; *Sec.*, Mrs. Guy Beaver King; *Exec. Sec.*, Elle H. Shaw.

PURPOSE: To organize and direct a body of Protestant men and women whose purpose shall be to interest themselves in the welfare and improvement of children and others, especially those who have been brought before children's courts, and to aid prisoners and help them when discharged.

Research Department Commission on the Church and Social Service (Federal Council)

See p. 254.

Russell Sage Foundation

OFFICE: 130 E. 22d St., New York City.

OFFICERS: *Board of Trustees, Pres.*, Robert W. de Forest; *Vice-Pres.*, Mrs. William B. Rice; *Sec. and Gen. Director*, John M. Glenn; *Treas.*, Charles D. Norton.

PURPOSE: The improvement of social and living conditions. The following departments are maintained: Charity Organization, *Director*, Mary E. Richmond; Child-Helping, *Director*, Hastings H. Hart; Recreation, *Director*, Lee F. Hanmer; Remedial Loans, *Sec.*, Caro D. Coombs; Statistics, *Director*, Ralph G. Hurlin; Surveys and Exhibits, *Director*, Shelby M. Harrison; Industrial Studies, *Director*, Mary Van Kleeck; Library, *Librarian*, Frederick W. Jenkins.

Sailors' Snug Harbor

(Founded, 1801; Incorporated, 1806)

New Brighton, Staten Island.

CITY OFFICE: 262 Green St., New York City.

OFFICERS: *Governor*, George E. Beckwith; *Pres.*, Darwin P. Kingsley; *Comptroller*, James Henry; *Deputy Comp.*, W. A. Guenther; Edward H. Cole, *Application Agent*, to whom apply.

A home for aged, decrepit and wornout sailors.

Society for the Friendless

Massachusetts Bldg., Kansas City, Mo.

OFFICERS: *Pres.*, T. F. Carver; *Treas.*, W. H. Barnard; *Natl. Supt.*, Rev. James Parsons.

Operates as general directing organization for State societies for the friendless, engaged in prisoners' aid work and prison reform.

Society for the Prevention of Cruelty to Animals

(Incorporated 1866)

OFFICE: Madison Ave. and 26th St., New York City.

OFFICERS: *Pres.*, Alfred Wagstaff; *Treas.*, Henry Bergh; *Sec.*, Richard Welling; *Gen. Mgr.*, W. K. Horton.

PURPOSE: For the purpose indicated in the title. Open day and night, also Sundays. Has ambulances for the removal of disabled animals and maintains free dispensaries and hospitals for animals, and shelters for dogs and cats. Supported by voluntary contributions. Applications and complaints should be made at the above address.

Southern Cooperative League

See p. 278.

World's Purity Federation

OFFICE: La Crosse, Wis.

OFFICERS: *Pres.*, B. S. Steadwell; *First Vice-Pres.*, Rev. T. Albert Moore; *Second Vice-Pres.*, Mrs. Kate Waller Barrett; *Sec.*, L. E. Brownell, Winnipeg, Man., Can.; *Treas.*, B. C. Howell.

PURPOSE: To eradicate white slave traffic and public vice, to secure a single standard of morals, and safe and sane instruction of the young in social hygiene.

PERIODICAL: *The Light*, La Crosse, Wis., Editor, B. S. Steadwell.

TEMPERANCE AND PROHIBITION

Allied Citizens of America

(Incorporated 1919)

906 Broadway, New York City.

Supplements, but does not supplant, the Anti-Saloon League. Promotes the enforcement of the 18th amendment to the Constitution and aids in the enactment and enforcement of State and Federal legislation furthering health, morality, and general welfare. Seeks to spread Americanism through encouraging, by written and spoken words, belief in and enthusiasm for the Constitution. Plans to organize in each town, village or city, and in each county or State, without regard to party or creed, a body of citizens, both men and women, for effective cooperation for the accomplishment of these purposes, and for the supporting of public officials to make local government effective and responsive to public opinion. Non-partisan and non-sectarian. Membership open to all persons who are able to read, and who sign and agree to the covenant upholding the Constitution and American ideals. No dues, assessments or initiation fees. Supported by contributions.

Anti-Saloon League of America

OFFICES: Westerville, O., and Bliss Bldg., Washington, D. C.

OFFICERS: *Pres.*, Bishop Luther B. Wilson; *Gen. Supt.*, Rev. P. A. Baker; *Asst. Gen. Supt. and Acting Financial Sec.*, Rev. E. J. Moore; *Asso. Supt.*, Howard H. Russell; *Sec. Board of Directors*, S. E. Nicholson; *Treas.*, Foster Copeland, Columbus, O.; *Gen. Mgr. Dept. of Publication Interests*, Ernest H. Cherrington; *Sec. Lincoln-Lee Legion*, Rev. Howard H. Russell; *National Attorney and Legislative Supt.*, Wayne B. Wheeler.

PURPOSE: To federate the temperance forces of the United States in an organized opposition to the beverage liquor traffic.

Flying Squadron Foundation

OFFICE: 1200 Peoples Bank Bldg., 134 E. Market Street, Indianapolis, Ind.

OFFICERS: *Pres.*, Oliver W. Stewart; *Vice-Pres.*, Dan R. Sheen; *Sec.*, Jeanette Zweier; *Treas.*, Miss Hallie McNeill.

PURPOSE: Prohibition of the alcoholic liquor traffic, law enforcement, civic righteousness, social and industrial justice.

Intercollegiate Prohibition Association

OFFICE: Suite 610, 14 West Washington St., Chicago, Ill.

OFFICERS: *Pres.*, Dr. Ira Landrith, 14 West Washington St., Chicago, Ill.; *First Vice-Pres.*, Miss Anna A. Gordon; *Second Vice-Pres.*, Dr. Howard H. Russell; *Third Vice-Pres.*, Dr. Daniel A. Poling; *Sec.-Treas.*, Harry S. Warner, 14 West Washington St., Chicago, Ill.

PUBLICATION: *Intercollegiate Statesman* (monthly).

International Order of Good Templars

OFFICES: Beverly, Mass. (supplies and general correspondence); Munsey Bldg., Washington, D. C. (legislative headquarters).

OFFICERS: *N. C. T.*, Dr. C. A. Carlson, Youngstown, O.; *N. E. S.*, Rev. E. C. Dinwiddie, Washington, D. C.; *N. S. J. W.*, Mrs. M. W. Wright, Schuylerville, N. Y.; *N. Sec.*, W. O. Wylie, Beverly, Mass.; *N. Treas.*, A. E. Thulander, E. Orange, N. J.; *N. S. T. E.*, Miss Laura R. Church, Washington, D. C.; *P. N. C. T.*, Ben D. Wright, Lockport, N. Y.; *N. Coun.*, A. E. Shoemaker, Washington, D. C.; *N. V. T.*, Mrs. W. H. Frazier, Madison, Wis.; *N. Chap.*, Hugo Thorne, Richmond Hill, N. Y.; *N. Mar.*, W. E. Sarles, Butte, Mont.; *N. A. Sec.*, C. Wilmer King, Washington, D. C.; *N. D. Mar.*, Mrs. Marguerite Sarles, Butte, Mont.; *N. Guard*, Mrs. Matilda Brodin, N. Britain, Conn.; *N. Sent.*, C. W. E. Wallin, Pittsburgh, Pa.; *N. Mess.*, H. H. Moe, Munroe, Wis.

PURPOSE: To promote total abstinence for the individual and prohibition for the State.

PERIODICAL: *N. Y. and Nat'l Templar*, Beverly, Mass., Editor, W. O. Wylie.

National Temperance Society and Commission on Temperance (Federal Council)

See p. 254.

Prohibition National Committee

OFFICE: 6 South Fifth Ave., La Grange, Ill.

OFFICERS: *Chmn.*, Virgil G. Hinshaw; *Vice-Chmn.*, Mrs. Ida B. W. Smith; *Sec.*, Mrs. Frances Beauchamp; *Treas.*, H. P. Faris.

PURPOSE: To secure enforcement of the 18th amendment by legislation and by the election of a political party pledged to its enforcement.

PERIODICAL: *California Voice*, Los Angeles, Calif., Editor, W. J. Phillips.

Scientific Temperance Federation

OFFICE: 73 Tremont St., Boston, Mass.

OFFICERS: *Hon. Pres.*, Prof. Irving Fisher; *Pres.*, Ernest H. Cherrington; *Vice-Pres.*, A. J. Davis; *Exec. Sec.*, Cora Frances Stoddard; *Treas.*, Ernest L. Miller.

PURPOSE: Popular education in the scientific and social facts of the alcohol question through lectures, books, pamphlets, posters and slides. A bureau of information on the alcohol question.

Sons of Temperance (National Division of North America)

OFFICERS: *M. W. Patriarch*, E. L. G. Hohenthal, 476 Centre St., S. Manchester, Conn.; *M. W. Associate*, Rev. A. A. McLeod, McKees Mills, New Brunswick; *M. W.*

Scribe, T. N. Willmot, Orillia, Ontario; *M. W. Treas.,* Wm. C. Acken, Metuchen, N. J.

PURPOSE: To teach and practice total abstinence.

Woman's Christian Temperance Union

HEADQUARTERS: Evanston, Ill.

OFFICERS: *Pres.,* Miss Anna A. Gordon; *Vice-Pres.-at-Large,* Mrs. E. A. Boole; *Cor. Sec.,* Mrs. Frances P. Parks; *Rec. Sec.,* Mrs. E. P. Anderson; *Treas.,* Mrs. Margaret C. Munns.

PURPOSE: Organized for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in custom and in law.

The World's Woman's Christian Temperance Union.—This is composed of national units in over fifty countries. These organizations are neither partisan nor sectarian. Its motto, "For God and Home and Every Land," suggests the scope of its work and the breadth of its patriotism.

Young People's Branch.—A social organization of young men and women for temperance and prohibition.

World Prohibition Federation

AMERICAN HEADQUARTERS: Columbia Bank Bldg., Pittsburgh, Pa.

(In process of organization.)

OFFICERS OF AMERICAN BRANCH: *Pres.,* Rev. Chas. Scanlon, Pittsburgh, Pa.; *First Vice-Pres.,* Gov. Carl E. Milliken; *Second Vice-Pres.,* Rev. Clarence True Wilson; *Third Vice-Pres.,* Rev. Samuel Z. Batten; *Sec.,* Rev. Stanley A. Hunter, Pittsburgh, Pa.; *Treas.,* Hon. Charles H. Randall, Washington, D. C.

PURPOSE: To secure the abolition of intoxicants and habit-forming drugs throughout the world.

WOMEN AND GIRLS

Bethany Girls

OFFICE: 504 Masonic Temple, Chicago, Ill.

OFFICERS: *Pres.,* Wm. A. Peterson; *Vice-Pres.,* Dr. H. H. Everett; *Founder and Leader,* Mrs. Carrie Stewart Besserer; *Sec.,* Mrs. Wm. A. Peterson.

PURPOSE: To make every girl a spiritual center radiating the Master's purpose in her home, daily life and church. A two-acre summer camp is maintained at Winona Lake, Ind.

Big Sisters

OFFICE: 164 Lexington Ave., New York City.

OFFICERS: *Pres.,* Mrs. Willard Parker, Jr.; *Sec.,* Mrs. Edward Livingston Smith; *Treas.,* Mrs. Willard Parker, Jr.; *Exec. Sec.,* Miss Ida M. Merritt.

PURPOSE: To promote the welfare of children—white and colored. Girls under sixteen and boys under ten years who have been brought

before the Children's Court, and others who have suffered because of bad environment. Volunteers are enlisted who will take a friendly interest in such children and aid them to become better citizens.

The character of the work is protective, preventive and reconstructive. A Big Sister Home is maintained where the mildly delinquent girls may go instead of being committed to an institution.

Bureau of Vocational Information

See p. 276.

Camp Fire Girls

OFFICE: 31 East 17th St., New York City.

OFFICERS: *Hon. Pres.*, Hon. Warren G. Harding; *Hon. Vice-Pres.*, Hon. William Howard Taft; *Pres.*, Mrs. Oliver Harriman; *Sec. and Nat'l Exec.*, Lester F. Scott; *Treas.*, Dr. Myron T. Scudder.

PURPOSE: An organized effort to find romance, beauty and adventure in every-day life. It insists that every member consider her health as a sacred thing. It emphasizes each point of the Camp Fire Law—"See Beauty, Give Service, Pursue Knowledge, Be Trustworthy, Hold on to Health, Glorify Work, Be Happy"—through division of the lives of the girls into the following seven crafts: Home Craft, Health Craft, Camp Craft, Hand Craft, Nature Lore, Business, Patriotism.

OFFICIAL PUBLICATION: *Everygirl's Magazine*, 31 East 17th St., New York City; Editor, Miss Rowe Wright.

Council of Jewish Women (Inc.)

OFFICE: 305 West 98th St., New York City.

OFFICERS: *Pres.*, Rose Brenner; *Treas.*, Mrs. Alvin L. Bauman; *Exec. Sec.*, Mrs. Harry Sternberger.

PURPOSE: Unites Jewish women to work along philanthropic educational and religious lines. Conducts many special activities.

Girl Scouts, Inc.

NATIONAL HEADQUARTERS: 189 Lexington Ave., New York City.

OFFICERS: *Hon. Pres.*, Mrs. Warren G. Harding; *Pres.*, Mrs. Arthur O. Choate; *Founder*, Mrs. Juliette Low; *First Vice-Pres.*, Mrs. James J. Storrow; *Chmn. Exec. Bd.*, Mrs. V. Everit Macy; *Treas.*, Mrs. Nicholas F. Brady; *Director*, Mrs. Jane Deeter Rippin.

PURPOSE: To bring all girls the opportunity for group experience, outdoor life, and community service. Its activities center about the three main interests of Home-making, Health and Citizenship.

PUBLICATIONS: Official Handbook, *Scouting for Girls;* Camping Manual, *Campward Ho;* Organization and Rules, *Blue Book of Rules for Girl Scout Captains;* Magazine, *The American Girl.*

Girls' Friendly Society in America

(Established, 1877; Incorporated, 1895)

CENTRAL OFFICE: 15 East 40th St., New York City.

OFFICERS: *Pres.*, Miss F. W. Sibley, 410 Jefferson Ave., Detroit, Mich.; *Treas.*, Miss M. B. Anthony, 72 Manning St., Providence, R. I.; *Sec.*, Miss Mary M. McGuire, 15 East 40th St., New York City.

PURPOSE: 1. To band together in one society Churchwomen as Associates, and girls and young women as Members, for mutual help (religious and secular), for sympathy and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness in work, and thrift.

3. To provide the privilege of the Society for its Members, wherever they may be, by giving them an introduction from one Branch to another. The Society has branches in nearly every country in the world.

King's Daughters and Sons (International Order)

General Convention, biennial; next meeting, May, 1922.

OFFICE: 280 Madison Ave., New York City.

OFFICERS: *Pres.*, Mrs. Robert J. Reed, Wheeling, W. Va.; *Gen. Sec.*, Mrs. Charles A. Menet; *Treas.*, Mrs. K. M. Farnsworth.

PURPOSE: The development of spiritual life and the stimulation of Christian activities. Members cooperate in all lines of religious, educational, and philanthropic work.

PERIODICAL: *The Silver Cross*, Editor, Mrs. Elwin L. Page.

Young Women's Christian Associations of the United States of America

OFFICE: 600 Lexington Ave., New York City.

OFFICERS: *Pres.*, Mrs. Robert E. Speer; *Chmn. Exec. Com.*, Mrs. John French; *First Vice-Pres.*, ——— ———; *Second Vice-Pres.*, Mrs. Williams W. Rossiter; *Sec.*, Mrs. Lewis H. Lapham; *Treas.*, Mrs. Samuel J. Broadwell; *Gen. Sec.*, Miss Mabel Cratty.

The National Board of the Y. W. C. A. interests itself in the city, student, town and country Associations throughout the United States and its territories. Through its Foreign and Overseas Department, it works with the World's Committee of the Association in extending its work with girls and women throughout the world.

PURPOSE: The purpose of the local Association is to advance the physical, social, intellectual, moral, and spiritual interests of young women; to bring young women to a knowledge of Jesus Christ as Saviour and Lord, to fullness of life and development of character.

SCHOOL: National Training School, New York City.

PERIODICAL: *The Association Monthly*, Editor, Miss Rhoda McCulloch.

For detailed report and statistics, see Sec. V, "Religious Statistics," See p. 385.

SECTION IV

DIRECTORY OF CHAPLAINS IN THE ARMY AND NAVY OF THE UNITED STATES, WITH SUMMARY OF RELIGIOUS WORK IN BOTH BRANCHES OF THE SERVICE

RELIGIOUS WORK IN THE ARMY AND NAVY

GENERAL COMMITTEE ON ARMY AND NAVY CHAPLAINS

OFFICE: 937 Woodward Building, Washington, D. C.

OFFICERS: *Chmn.*, Bishop William F. McDowell; *Vice-Chmn.*, Rev. Wallace Radcliffe; *Sec.*, Rev. E. O. Watson.

Committee

Chaplain John T. Axton
Rev. Peter Ainslie
Rev. Wm. McF. Alexander
Rev. Samuel Z. Batten
Chap. G. Livingston Bayard
Rev. C. H. Beck
Bishop William M. Bell
Bishop Joseph F. Berry
Rev. A. C. Biddle
Rev. Andrew R. Bird
Dean G. C. F. Bratenahl
Rt. Rev. C. H. Brent
Rev. Glibert N. Brink
Rev. J. F. Burnett
Bishop J. S. Caldwell
Rev. J. Alvin Campbell
Rev. Wm. I. Chamberlain
Bishop G. C. Clement
Rev. W. Stuart Cramer
Rev. Lyman E. Davis
Rev. John R. Edwards
Rt. Rev. Samuel Fallows
Bishop H. H. Fout
Chap. John B. Frazier
Prof. John W. Gilbert
Rev. B. D. Gray
Rev. W. C. Hallwachs
Prof. John R. Hawkins
Rt. Rev. Alfred Harding
Pres. W. A. Harper
Rev. Charles M. Jacobs
Rev. W. H. Jernagin
Rev. F. Paul Langhorne
Rev. Lauritz Larsen
Rev. George A. Miller
Rev. Walter A. Morgan
Rev. R. Niebuhr
Rev. Thomas C. Pollock
Rev. Forest J. Prettyman
Rev. H. H. Ranck
Rev. Chas. E. Schaeffer
Rev. H. Franklin Schlegel
Chap. Evan W. Scott
Mr. F. A. Seagle
Rev. Walter F. Smith
Rev. Charles F. Steck
Rev. J. G. Stewart
Rev. O. S. Thomas
Rev. James I. Vance
Mr. R. Van Noord
Rev. J. F. Wenchel
Rev. Gaylord S. White
Rev. C. E. Wilbur
Bishop Luther B. Wilson
Rev. Charles Wood

Executive Committee

Bishop William F. McDowell
Rev. Wallace Radcliffe
Rev. E. O. Watson
Rev. F. Paul Langhorne
Rt. Rev. Alfred Harding
Rev. Charles F. Steck

Committee on Legislation

Rev. E. O. Watson
Rev. Andrew R. Bird
Rev. John R. Edwards
Rev. George A. Miller
Rev. Walter F. Smith

Committee on Chaplains for Hospitals
(U. S. Veterans' Bureau)

Bishop William F. McDowell
Rt. Rev. Alfred Harding
Rev. E. O. Watson

The General Committee on Army and Navy Chaplains was formed March, 1917, for the purpose of assisting the Secretary of War and the Secretary of the Navy in matters relating to religious work in the Army and Navy. Its membership is composed of representatives of the constituent bodies of the Federal Council and other bodies affiliated or consultative with the Federal Council and bodies which do not directly affiliate with the Federal Council as a whole, but cooperate with the General Committee on Army and Navy Chaplains.

The Committee seeks to promote the spiritual welfare of the men in the Army and Navy through the development of interest on the part of the churches in the work of chaplains. It aids in the selection of chaplains, making recommendation as to their qualifications from the standpoint of the churches, is in constant cooperation with the

office of the Chief Chaplain and seeks in every way possible to promote religious work in both branches of the service.

Its responsibilities and services rendered are not only for regular Army chaplains but also for the Reserve Corps.

ARMY CHAPLAINS

OFFICE OF THE CHIEF CHAPLAIN: State, War and Navy Building, Washington, D. C.

PERSONNEL: Col. John T. Axton, Lt. John J. Campbell, Maj. Julian E. Yates.

The office of the Chief of Chaplains, established under act of Congress approved June 4, 1920, is administered by the Chief of Chaplains, Chaplain John T. Axton; a chaplain as Executive Officer, Chaplain John J. Campbell; and one chaplain who devotes himself to the program of instruction, Chaplain Julian E. Yates. The chaplains assigned to this duty at the present time are of the Congregational, Roman Catholic and Baptist churches, respectively.

The specific function of the office of the Chief of Chaplains, under the supervision of the Chief of Staff, is to select, instruct, distribute and supervise the chaplain personnel of the Army of the United States. It is the duty of the Chief of Chaplains to prepare and submit for approval the necessary regulations governing the examination of candidates for appointment as chaplains and to investigate the qualifications of all applicants for such appointment; to make recommendations for the assignment of chaplains to organizations and stations; to make recommendations concerning the equipment and supplies for the work of chaplains; to exercise direct supervision and control of the special service school for chaplains; to submit plans looking to a properly trained chaplain personnel by means of the Chaplains' Service School, by conferences of chaplains, and by the circulation of pamphlets of instruction; and to keep in personal touch with the chaplains by correspondence and personal contact. All of this serves to promote the moral and spiritual welfare and contentment of the Army.

THE LAW AS TO CHAPLAINS

Section 15 of the Act of Congress approved June 4, 1920, provides: "There shall be one chaplain for every twelve hundred officers and enlisted men of the Regular Army, exclusive of the Philippine Scouts and the unassigned recruits, authorized from time to time in accordance with law and within the peace strength permitted by this Act. Chaplains shall hereafter have rank, pay, and allowances according to length of active commissioned service in the Army, or, since April 6, 1917, in the National Guard while in active service under a call by the President, as follows: Less than five years, first lieutenant; five to fourteen years, captain; fourteen to twenty years, major; over twenty years, lieutenant colonel. One chaplain, of rank not below that of major, may be appointed by the President, by and with the advice and consent of the Senate, to be chief of chaplains. He shall serve as such for four years, and shall have the rank, pay and allowances of colonel while so serving. His duties shall include investigation into the qualifications of candidates for appointment as chaplain, and general coordination and supervision of the work of chaplains. Of the vacancies existing on July 1, 1920, such number as the President may direct shall be filled by appointment on that date of persons under the age of fifty-eight years, other than chaplains of the Regular Army, who served as chaplains in the Army at some time between April 6, 1917, and the date of the passage of this Act. Such appointments may be made in grades above the lowest under the same restrictions as to age and rank as are hereinafter prescribed for

original appointments in other branches of the service, and in accordance with the recommendation of the board of officers provided for in section 24. For purpose of future promotion, persons so appointed shall be considered as having had, on the date of appointment, sufficient prior service to bring them to their respective grades under the rules of promotion established in this section."

"Sec. 24. Filling of vacancies: Not less than one-half of the total number of vacancies caused by this act, exclusive of those in the Medical Department and among chaplains, shall be filled by appointment, to date from July 1, 1920, and subject to such examination as the President may prescribe, of persons other than officers of the Regular Army who served as officers of the United States Army at any time between April 6, 1917, and the date of the passage of this act. A suitable number of such officers shall be appointed in each of the grades below that of brigadier general, according to their qualifications for such grade as may be determined by the board of general officers provided for in the section. No such person above the age of 50 years shall be appointed in a combatant branch, or above the age of 58 in a noncombatant branch. No such person below the age of 48 years shall be appointed in the grade of colonel, or below the age of 45 years in the grade of lieutenant colonel, or below the age of 36 years in the grade of major.

"Sec. 24e. Appointment of officers: Appointments as chaplains shall be made from among persons duly accredited by some religious denomination or organization, and of good standing therein, between the ages of 23 and 45 years. Former officers of the Regular Army and retired officers may be reappointed to the active list if found competent for active duty."

A subsequent Act of Congress has fixed the enlisted strength of the Army at 150,000, with 14,000 officers, and therefore the quota of chaplains is one hundred and thirty-six. The present plan of the War Department, unless Congress intervenes, is to gradually absorb the excess of forty-three chaplains by retirements, resignations and other casualties. It will be seen from this that several years may elapse before there will be vacancies for the appointment of chaplains in the Regular Army.

APPORTIONMENT TO THE CHURCHES

The basis for apportionment of chaplains among the various denominations was fixed by the Secretary of War to allow seventy per cent to the Protestant Churches, twenty-five per cent to the Roman Catholic Church, with five per cent for adjustments. When appointments of chaplains were being made in accordance with the Act of June 4, 1920, there were a sufficient number of qualified candidates from some denominations to completely fill their respective quotas according to the approved plan of distribution. Those denominations that presented less than their allotment of applicants, notably the Roman Catholic and Lutheran Churches, expected later to fill vacancies that had been reserved for them. The recent reduction in the enlisted strength of the Army caused the further appointment of chaplains to be suspended. The disproportionate number of chaplains of certain faiths, which resulted, may be adjusted gradually as vacancies occur through retirements, resignations, or other casualties.

CHAPLAINS IN THE UNITED STATES ARMY

There are in service at present one hundred and seventy-eight chaplains, distributed over the various grades as follows:

Colonel	1
Lt. Colonel	10
Major	6
Captain	43
First Lieutenant	118

List of Regular Army Chaplains, Their Stations, Rank and Denominations

John T. Axton, Chief of Chaplains, Washington, D. C.; Col. (Congl.), Maj.
William A. Aiken, Ft. Leavenworth, Kansas; Capt. (Congl.)
Garrett L. Allen, Edgewood Arsenal, Md.; Lt. (Bap., S.)
Frank C. Armstrong, Ft. Williams, Maine; Lt. (Epis.)
William R. Arnold, Ft. Hancock, N. Y.; Capt. (R. C.)
John V. Axton, Office of Chief of Chaplains; Capt. (Congl.)
Julius J. Babst, Ft. Leavenworth, Kansas; Lt. (R. C.)
William P. Baird, Camp Knox, Ky.; Lt. (M. E., S.)
Harlan J. Ballentine, Ft. Benjamin Harrison, Indiana; Lt. (Bap., N.)
Milton O. Beebe, Hawaiian Dept., Honolulu, H. T.; Capt. (M. E., N.)
Joel R. Benjamin, 58th Inf., Ft. Missoula, Mont.; Capt. (Disc.)
Ivan L. Bennett, Tanks, Camp Meade, Md.; Lt. (Bap., S.)
Frederick J. Bergs, Camp Dix, N. J.; Lt. (R. C.)
James L. Blakeney, 3d Med. Regt., Camp Lewis, Wash.; Lt. (Bap., S.)
Henry N. Blanchard, Key West Barracks, Fla.; Lt. (Bap., N.)
John K. Bodel, 35th Inf., Schofield Barracks, H. T.; Lt. (Epis.)
Frank B. Bonner, 5th F. A., Camp Bragg, N. C.; Lt. (Pres., N.)
Reuben E. Boyd, Langley Field, Va.; Lt. (M. E., N.)
William R. Bradley, 3d F. A., Camp Knox, Ky.; Lt. (Pres., N.)
Edward L. Branham, 38th Inf., Camp Lewis, Wash.; Capt. (Disc.)
Alva J. Brasted, 4th F. A., Camp Stanley, Texas; Capt. (Bap., N.)
Berton F. Bronson, Vancouver Barracks, Wash.; Lt. (Bap., N.)
Edwin Burling, Ft. Lawton, Wash.; Lt. (M. E., N.)
John J. Byrne, 82d F. A., Ft. Bliss, Texas; Lt. (R. C.)
John J. Campbell, Office of Chief of Chaplains, Washington, D. C.; Lt. (R. C.)
Louis A. Carter, 25th Inf., Nogales, Arizona; Capt. (Bap., Col.)
Monroe S. Caver, 9th Cav., Camp Stotsenburg, P. I.; Lt. (Bap., Col.)
John F. Chenoweth, 1st Cav. Div., Ft. Bliss, Texas; Capt. (M. E., N.)
John E. Chester, Ft. Randolph, Canal Zone; Lt. (Luth.)
Orville I. Clampitt, 8th F. A., Schofield Barracks, H. T.; Capt. (Bap., S.)
William D. Cleary, 50th Inf. A. F. G., Coblenz, Germany; Lt. (R. C.)
Ora J. Cohee, Chaplains' Service School, Camp Knox, Ky.; Lt. (Disc.)
Philip F. Coholan, Ft. Kamehameha, H. T.; Lt. (R. C.)
Thomas G. Conboy, 12th Inf., Camp Meade, Md.; Capt. (R. C.)
Joseph F. Conway, 47th Inf., Camp Lewis, Wash.; Lt. (R. C.)
Cornelius A. Corcoran, Camp Bragg, N. C.; Lt. (R. C.)
Samuel E. Crosby, 9th Inf., Camp Travis, Texas; Lt. (Pres., S.)
John T. Debardeleben, 13th F. A., Schofield Barracks, H. T.; Capt. (M. E., S.)
Ralph C. Deibert, 7th F. A., Camp Dix, N. J.; Lt. (Unit. Evang.)
Thomas J. Dickson, 1st F. A., Ft. Sill, Okla.; L. C. (Disc.)
Aloysius C. Dineen, 22d Inf., Governors Island, N. Y.; Lt. (R. C.)
Francis F. Donnelly, 53d Inf., Ft. D. A. Russell, Wyo.; Lt. (R. C.)
Walter J. Donoghue, 5th Inf., A. F. G., Coblenz, Germany; Lt. (R. C.)
James E. Duffy, Panama Canal Dept., Quarry Hts., Balboa Hts., C. Z.; Lt. (R. C.)
Edmund P. Easterbrook, Senior Chap., A. F. G., Coblenz, Germany; L. C. (M. E., N.)
John R. Edwards, Fitzsimmons General Hosp., Denver, Colo.; Lt. (M. E., N.)
Albert L. Evans, 6th Engrs., Camp Lewis, Wash.; Lt. (Pres., N.)
Ignatius Fealy, 2d Engrs., Camp Travis, Texas; Capt. (R. C.)
Horace R. Fell, 6th Inf., Jefferson Barracks, Mo.; Capt. (Episc.)
Orville E. Fisher, 15th Inf., Tientsin, China; Capt. (Dutch Ref.)
William L. Fisher, 1st Inf., Camp Travis, Texas; Capt. (Disc.)
George B. Ford, Chaplains' Service School, Camp Knox, Ky.; Lt. (R. C.)
William H. Fowle, Ft. Logan, Colo.; Lt. (Bap., S.)
Raymond F. Fox, 31st Inf., Manila, P. I.; Lt. (R. C.)
Harry C. Fraser, Ft. Warren, Mass.; Lt. (M. E., N.)
Charles W. Freeland, 6th Cav., Ft. Oglethorpe, Ga.; L. C. (Episc.)
Clifford P. Futcher, Camp Benning, Ga.; Capt. (M. E., N.)
Joseph G. Garrison, 13th Cav., Ft. Clark, Texas; Lt. (Unita.)
Henry J. Geiger, Chanute Field, Ill.; Lt. (Episc.)
Charles F. Graeser, Letterman Gen'l Hosp., San Francisco, Calif.; Capt. (M. E., N.)
Joseph A. Gray, Camp Benning, Ga.; Lt. (M. E., S.)
James L. Griffes, Ft. Sheridan, Ill.; L. C. (Pres., N.)
Edmond J. Griffin, U. S. D. B., Alcatraz, Calif.; Capt. (R. C.)
John Hall, Station Hospital, A. F. G., Coblenz, Germany; Lt. (Luth.)
Claude S. Harkey, Corozal, C. Z.; Lt. (M. E., S.)
Thomas A. Harkins, Ross Field, Calif.; Lt. (M. E., S.)
Frank B. Hart, Ft. Douglas, Utah; Lt. (Bap., S.)
Frank H. Hayes, Station Hospital, Ft. Sam Houston, Texas; Capt. (Bap., N.)
Hal C. Head, Ft. Ethan Allen, Vt.; Lt. (Bap., N.)
Charles W. B. Hill, 26th Inf., Camp Dix, N. J.; Lt. (Episc.)
Jacob D. Hockman, 34th Inf., Ft. Ontario, N. Y.; Lt. (M. E., N.)
James F. Houlihan, Ft. Slocum, N. Y.; Capt. (R. C.)
Willis T. Howard, Mitchel Field, Long Island, N. Y.; Lt. (M. E., S.)
Joseph L. Hunter, Dir. Chaplains' Service School, Camp Knox, Ky.; L. C. (Pres., N.)
Elmer A. Huset, 7th Inf., Camp Lewis, Wash.; Lt. (Luth.)
Jefferson F. Isbell, Brooks Field, Texas; Capt. (M. E., S.)
Nathaniel A. Jones, Ft. Brady, Mich.; Lt. (Disc.)
Francis P. Joyce, Camp Knox, Ky.; Maj. (R. C.)

William J. Keane, Ft. Davis, C. Z.; Lt. (R. C.)
Thomas L. Kelley, Mather Field, Calif.; Capt. (Unit.)
John T. Kendall, 44th Inf., Schofield Barracks, H. T.; Lt. (M. E., N.)
Peter J. Kilkenny, 27th Inf., Schofield Barracks, H. T.; Capt. (R. C.)
Samuel B. Knowles, Camp Dix, N. J.; Lt. (M. E., S.)
Archibald A. Lancaster, 5th Corps Area Tr. Center, Camp Knox, Ky.; Lt. (Congl.)
Edward E. Lane, Ft. George Wright, Wash.; Lt. (Disc.)
Thomas J. Lennan, Ft. Benning, Ga.; Lt. (R. C.)
Pierre H. Levesque, 6th F. A., Camp Dix, N. J.; Lt. (R. C.)
John O. Lindquist, 43d Inf., Manila, P. I.; Lt. (Luth.)
Walter K. Lloyd, Prov. Mach. Gun Bn., A. F. G., Coblenz, Germany; Capt. (Episc.)
Marinius M. Londahl, Ft. Winfield Scott, Calif.; Capt. (Luth.)
George R. Longbrake, Ft. Flagler, Wash.; Lt. (Univ.)
Frank P. MacKenzie, Scott Field, Ill.; Lt. (Pres., N.)
C. Arthur MacLeod, Philippine Dept., Manila, P. I.; Lt. (R. C.)
John MacWilliams, 8th Cav., Ft. Bliss, Texas; Lt. (Pres., S.)
James L. McBride, Ft. Riley, Kan.; Lt. (Pres., N.)
Thomas L. McKenna, Walter Reed General Hosp., Washington, D. C.; Lt. (R. C.)
George J. McMurray, 7th Cav., Ft. Bliss, Texas; Lt. (Bap., S.)
Edward T. McNally, 8th Inf., A. F. G., Coblenz, Germany; Lt. (R. C.)
Cornelius A. Maher, Camp Ft. Brown, Brownsville, Texas (R. C.)
James A. Manley, Ft. Barrancas, Fla.; Lt. (R. C.)
Ivan G. Martin, Raritan Arsenal, Metuchen, N. J.; Lt. (Pres., N.)
Albert K. Mathews, Ft. MacArthur, Calif.; Lt. (Disc.)
Mylon D. Merchant, Ft. Adams, R. I.; Lt. (Congl.)
Charles C. Merrill, 4th Inf., Camp Lewis, Wash.; Lt. (M. E., N.)
Clifford L. Miller, Ft. Des Moines, Iowa; Capt. (Univ.)
Frank L. Miller, Ft. Sherman, C. Z.; Lt. (Pres., N.)
Luther D. Miller, Camp Jesup, Ga.; Lt. (Luth.)
Samuel J. Miller, Camp Travis, Texas; Capt. (M. E., N.)
John F. Monahan, Ft. Seward, Alaska; Lt. (R. C.)
Faye A. Moon, Philippine Dept., Manila, P. I.; Lt. (M. E., N.)
James T. Moore, Ft. Thomas, Ky.; Lt. (M. E., S.)
John M. Moose, 11th Cav., Presidio of Monterey, Calif.; L. C. (M. E., S.)
Alfred C. Oliver, 3d Inf., Ft. Snelling, Minn.; Lt. (M. E., N.)
Roy H. Parker, 23d Inf., Camp Travis, Texas; Lt. (Bap., S.)
Jesse S. Pearce, 15th F. A., Camp Travis, Texas; Lt. (Bap., S.)
Barton W. Perry, Ft. Hamilton, N. Y.; L. C. (Pres., N.)
Louis H. Phaneuf, Camp Eustis, Va.; Capt. (R. C.)
Washington C. Pinson, Ft. Sill, Okla.; Lt. (Bap., N.)
James H. Pollard, Camp Holabird, Md.; Lt. (Episc.)
Charles O. Purdy, Ft. Niagara, N. Y.; Lt. (Disc.)
Peter J. Quinn, Presidio of San Francisco, Calif.; Lt. (R. C.)
Charles S. Rahn, 2d Inf., Ft. Sheridan, Ill.; Lt. (Luth.)
Stanley C. Ramsden, Ft. DuPont, Del.; Capt. (Bap., N.)
John A. Randolph, Ft. McPherson, Ga.; L. C. (M. E., S.)
Francis C. Renier, Philippine Dept., Manila, P. I.; Lt. (R. C.)
Maurice W. Reynolds, Carlstrom Field, Fla.; Lt. (Congl.)
Oscar W. Reynolds, Ellington Field, Texas; Lt. (M. E., N.)
Clarence R. Rice, 45th Inf., Ft. Wm. McKinley, P. I.; Lt. (M. E., N.)
Frank C. Rideout, Ft. Leavenworth, Kan.; Lt. (Bap., S.)
Herbert A. Rinard, 28th Inf., Camp Dix, N. J.; Lt. (Luth.)
George F. Rixey, 64th Inf., Ft. Washington, Md.; Lt. (M. E., S.)
Ralph W. Rogers, Ft. Ringgold, Texas; Lt. (M. E., N.)
Theodore F. Rudisill, Walter Reed General Hosp., Washington, D. C.; Lt. (M. E.)
Paul B. Rupp, 18th Inf., Camp Dix, N. J.; Lt. (Ref. U. S.)
William J. Ryan, Fitzsimmons General Hosp., Denver, Colo.; Lt. (R. C.)
Frederick C. Sager, 12th F. A., Camp Travis, Texas; Lt. (M. E., N.)
Samuel J. Smith, Ft. Monroe, Va.; Maj. (M. E., N.)
Adolph J. Schlicsser, 1st Cav., Camp Jones, Douglas, Ariz.; Capt. (Luth.)
Oscar J. W. Scott, 10th Cav., Ft. Huachuca, Ariz.; Maj. (M. E., Col.)
William R. Scott, Washington Barracks, D. C.; Capt. (Episc.)
Aristeo V. Simoni, 42d Inf., Camp Gaillard, C. Z.; Capt. (R. C.)
Edmund O. Sliney, 13th Inf., Fort Andrews, Mass.; Lt. (R. C.)
Herbert S. Smith, 2d Brig., A. F. G., Coblenz, Germany; Maj. (Episc.)
Harry D. Southard, 1st Engrs., Camp Dix, N. J.; Lt. (M. E., N.)
Edward L. Spaulding, Schofield Barracks, H. T.; Lt. (Bap., N.)
Jodie G. Stewart, 76th F. A., Camp Lewis, Wash.; Lt. (Cumb. Pres.)
Earle M. Stigers, Ft. Rugar, H. T.; Lt. (Bap., N.)
Gynther Storaasli, 31st Brig., C. A. C., Manila, P. I.; Lt. (Luth.)
Thomas E. Swan, Ft. Totten, N. Y.; Capt. (Episc.)
Ralph H. Tibbals, Carlisle, Pa.; Lt. (Bap., N.)
Alexander D. Sutherland, Columbus Barracks, Ohio; Capt. (Pres., N.)
Emerson E. Swanson, Philippine Dept., Manila, P. I.; Capt. (M. E., S.)
Benjamin J. Tarskey, Philippine Dept., Manila, P. I.; Lt. (R. C.)
Alexander W. Thomas, 24th Inf., Camp Furlong, Columbus, N. M.; Lt. (M. E., Col.)
Frank M. Thompson, 5th Cav., Marfa, Texas; Lt. (M. E., N.)
Edgar N. Thorn, 30th Inf., Camp Lewis, Wash.; Lt. (Bap., N.)
Dudley R. Tierney, Chaplains' Service School, Camp Knox, Ky.; Lt. (R. C.)
Edward L. Trett, 20th Inf., Camp Travis, Texas; Lt. (Pres., N.)
Mariano Vassallo, 65th Inf., San Juan, Porto Rico; Lt. (R. C.)

Albert F. Vaughan, Ft. Sam Houston, Texas; Lt. (M. E., S.)
Zachary T. Vincent, Camp Normoyle, Texas; Lt. (Episc.)
Stephen R. Wood, Fort Benning, Ga.; Capt. (Congl.)
Emil W. Weber, 54th Inf., Ft. Wayne, Mich.; Lt. (Luth.)
C. R. Watkins, Camp Eustis, Va.; Lt. (Congl.)
Wallace H. Watts, Madison Barracks, New York; Capt. (Episc.)
James M. Webb, Ft. McDowell, Calif.; Capt. (Pres., N.)
J. Murt Webster, Plattsburg Barracks, N. Y.; Lt. (Bap., S.)
Earl H. Weed, 16th Inf., Camp Dix, N. J.; Capt. (Congl.)
Henry R. Westcott, Kelly Field, Texas; Lt. (Bap., N.)
Robb White, Jr., Fort Benning, Ga.; Lt. (Episc.)
Perry O. Wilcox, Camp Humphreys, Va.; Lt. (M. E.)
Haywood L. Winter, Camp Vail, N. J.; Capt. (Episc.)
Ernest W. Wood, Ft. Rosecrans, Calif.; Capt. (Episc.)
John R. Wright, 30th Inf., Camp Lewis, Wash.; Lt. (M. E.)
Samuel O. Wright, 4th Cav., Ft. Brown, Texas; Lt. (M. E., S.)
Julian E. Yates, Office of Chief Chaplain, War Dept., Wash., D. C.; Maj. (Bap., N.)
Walter B. Zimmerman, Ft. Bliss, Texas; Lt. (Disc.)

CHAPLAINS IN THE UNITED STATES ARMY DURING THE WAR

During the period of the war, April 6, 1917, to November 11, 1918, there were two thousand three hundred and three chaplains serving under commissions in the Army. Following is the list showing total for each denomination and whether commissioned in the Regular Army, National Army or National Guard:

NUMBER OF ARMY CHAPLAINS, BY DENOMINATIONS, WHO SERVED DURING THE WORLD WAR

	Regular Army	National Army	National Guard	Total
Baptist, Colored	1	13	0	14
Baptist, Imanuel	0	1	0	1
Baptist, North	10	166	10	186
Baptist, South	8	149	11	168
Baptist, United	0	1	0	1
Baptist, Regular	0	1	0	1
Christian	1	15	6	22
Christian Science	0	9	0	9
Church of the Brethren	0	1	0	1
Congregational	4	73	10	87
Congregational, Colored	0	4	0	4
Disciples	6	86	9	101
Evangelical	0	3	0	3
Evangelical, United	0	6	1	7
Jewish	0	22	0	22
Latter Day Saints	0	2	1	3
Lutheran Bodies	11	0	6	17
Methodist Episcopal, African	3	31	0	34
Methodist Episcopal, North	16	253	17	286
Methodist Episcopal, South	10	107	10	127
Methodist Protestant	0	10	0	10
Moravian	0	1	0	1
New Jerusalem	0	1	1	2
Presbyterian, Colored	0	2	1	3
Presbyterian, Cumberland	0	4	0	4
Presbyterian, North	8	138	20	166
Presbyterian, South	0	33	9	42
Presbyterian, United	0	14	0	14
Protestant Episcopal	15	128	49	192
Protestant Episcopal, Colored	0	2	0	2
Protestant Episcopal, Reformed	0	0	1	1
Reformed, American	0	1	0	1
Reformed, Christian	0	1	1	2
Reformed, Dutch	2	9	0	11
Reformed, U. S	0	12	1	13
Roman Catholic	52	572	86	710
Salvation Army	0	4	1	5
Seventh Day Adventist	1	0	0	1
Unitarian	3	10	0	13
United Brethren	1	3	1	5
Universalist	1	9	1	11
Total	153	1897	253	2303

THE HONOR ROLL

Fatalities

The Honor Roll of Chaplains is one which awakens solemn pride in the heart of everyone. Five chaplains were killed in action. Six died of wounds received on the field of honor. Eleven died from disease and accident. At least twenty-seven chaplains were wounded. Five chaplains were awarded the Distinguished Service Medal and twenty-three received the Distinguished Service Cross. Fifty-seven were decorated by foreign nations. The chaplains who were killed in action or died of wounds number eleven, as follows:

Name	Denomination	Date	Rank	Orga/siation
Bulla, Thomas M	Presbyterian	10–17–18	1st Lt.	116th Infantry
Danker, Walton L	Episcopalian	6–18–18	Captain	104th Infantry
Davitt, William F	Roman Catholic	11–11–18	1st Lt.	125th Infantry
Deaver, John A	Cum. Pres'terian	10–13–18	1st Lt.	61st Infantry
Deiman, Harry	Congregationalist	9–29–18	1st Lt.	354th Infantry
Keith, Michael W	Presbyterian	9– 8–18	1st Lt.	111th Infantry
Marsh, Arthur H	Episcopalian	10– 7–18	1st Lt.	18th Infantry
O'Flaherty, Colman E	Roman Catholic	10– 1–18	1st Lt.	28th Infantry
Priest, Charles D	Disciple	10–29–18	1st Lt.	358th Infantry
Sewell, Wilbur S	Methodist	7–15–18	1st Lt.	30th Infantry
Smart, Daniel	Presbyterian	10–15–18	1st Lt.	328th Infantry

Those who died of other causes number 11, as follows:

Name	Denomination	Date	Rank	Organization
Bell, Albert D	Lutheran	10–13–18	1st Lt.	307th Infantry
Boone, John G	Disciple	10–18–18	1st Lt.	124th Infantry
Breden, John G	United Brethren	1–19–18	1st Lt.	Coast Art'y Corps
Chouinard, Horace A	Episcopalian	9– 2–18	1st Lt.	Corps of Engrs.
Cornish, William B	Methodist	9–20–18	1st Lt.	151st Depot Brig.
Doyle, Herbert P	Roman Catholic	10– 5–18	1st Lt.	Hqrs. 90th Division
Howard, Aurenus T	Baptist	11– 5–18	1st Lt.	148th Infantry
Kerr, John C	Methodist	10–27–18	1st Lt.	Unassigned
McCarthy, John F	Roman Catholic	10– 5–18	1st Lt.	71st Infantry
Murphy, Timothy A	Roman Catholic	2–23–18	1st Lt.	128th M.-G. B'n
Willby, William H. J	Congregationalist	10– 4–18	1st Lt.	544th Engineers

OFFICERS' RESERVE CORPS

Chaplains are commissioned in the Officers' Reserve Corps subject to the rules and regulations providing for the establishment of such corps. Clergymen between the ages of twenty-one and sixty years are eligible for appointment. Commissions are issued for a period of five years. Reserve Corps chaplains may be called upon for service for not more than fifteen days in any one year during peace time. Additional voluntary service may be rendered. It is hoped that Reserve Corps chaplains will serve as a connecting link between the churches and the Army in peace time and especially that they may render service in connection with Citizens' Military Training Camps.

Two types of men are desired, namely, those who are outstanding leaders of their denomination, and young men eminently qualified to become chaplains in the Regular Army when vacancies may occur.

There are 587 chaplains now commissioned in the Officers' Reserve Corps. Among them are bishops, college presidents, priests, rabbis and clergymen of outstanding reputation. Most of these chaplains rendered service during the World War.

For administrative purposes a group of chaplains of the Officers' Reserve Corps has been assigned to duty with the War Department,

Washington, D. C., to act in conjunction with the Office of the Chief of Chaplains in an advisory capacity on those affairs which relate to the religious work of the Army. This Branch Assignment Group functions under the General Staff.

Advisory Reserve Corps Chaplains

Major John J. Allen, Salvation Army, New York City.
Rt. Rev. Charles H. Brent, 662 Ellicott Square, Buffalo, N. Y.
Rev. Leonard L. Burkhalter, Waco, Texas.
Rev. John F. Conoley, Gainesville, Fla.
Rev. Hugh A. Dalton, College of St. Francis Xavier, New York.
Rabbi Morris S. Lazaron, Baltimore, Md.
Rev. Chas. S. Macfarland, General Secretary, Federal Council of Churches, New York City.
Rev. Remsen B. Ogilby, Trinity College, Hartford, Conn.
Rev. Jason Noble Pierce, Washington, D. C.
Rev. John M. Thomas, Pennsylvania State College, Pa.

WAR RISK AND REHABILITATION

All matters pertaining to War Risk Insurance, Reinstatement for War Risk Insurance, Government Compensation for Disability, Rehabilitation and Vocational Training are now under the direction of the United States Veterans' Bureau, Arlington Building, Vermont Avenue and H St. N. W., Washington, D. C. Compensation and Vocational Training are handled in the following fourteen areas into which the country is divided:

DISTRICT No. 1: Maine, Vermont, Rhode Island. *Office:* 101 Milk Street, Boston, Mass.

DISTRICT No. 2: Connecticut, New York and New Jersey. *Office:* 23 West 43d Street, New York City.

DISTRICT No. 3: Pennsylvania and Delaware. *Office:* 140 North Broad Street, Philadelphia, Pa.

DISTRICT No. 4: District of Columbia, Maryland, Virginia and West Virginia. *Office:* 450 Lexington Bldg., Baltimore, Md.

DISTRICT No. 5: North Carolina, South Carolina, Georgia, Florida, and Tennessee. *Office:* 823 Forsythe Bldg., Atlanta, Ga.

DISTRICT No. 6: Alabama, Mississippi, and Louisiana. *Office:* 412-432 Maison Blanche Annex, New Orleans, La.

DISTRICT No. 7: Ohio, Indiana, and Kentucky. *Office:* Denton Bldg., Cincinnati, Ohio.

DISTRICT No. 8: Michigan, Illinois, and Wisconsin. *Office:* 14 East Congress St., Chicago, Ill.

DISTRICT No. 9: Iowa, Nebraska, Kansas, and Missouri. *Office:* 6801 Delmar Ave., St. Louis, Mo.

DISTRICT No. 10: Minnesota, North Dakota, South Dakota, and Montana. *Office:* Room 600, Keith-Plaza Bldg., 1700 Hennepin Ave., Minneapolis, Minn.

DISTRICT No. 11: Wyoming, Colorado, New Mexico, and Utah. *Office:* 400 Mercantile Bldg., Denver, Colo.

DISTRICT No. 12: California, Nevada, and Arizona. *Office:* 544 Flood Bldg., San Francisco, Calif.

DISTRICT No. 13: Idaho, Oregon, and Washington. *Office:* Arcade Bldg., Seattle, Wash.

DISTRICT No. 14: Arkansas, Oklahoma, and Texas. *Office:* Dallas Club Bldg., Dallas, Texas.

NAVY CHAPLAINS

OFFICE OF THE HEAD OF THE CHAPLAINS' DIVISION: Bureau of Navigation, Navy Department, Washington, D. C.

HEAD OF THE DIVISION: Capt. Evan W. Scott.

There is no definite provision of law for a Chief of the Chaplains' Corps of the Navy. For the past five years one of the senior chaplains has been detailed to duty in the Bureau of Navigation, Navy Department, to supervise the work of the Corps. As such, he is the Head of the Chaplains' Division, Bureau of Navigation, but without any specific title as obtains with the other corps.

Chaplains in the United States Navy, March 21, 1922

It will be noted that there are eighty-six chaplains on the active list, with one chaplain on the retired list, and one Naval Reserve chaplain on duty, making a total of eighty-eight. This is sixty-five short of the complement as allowed by law, and twenty-three short of complement based on the actual strength of the Navy and Marine Corps, one chaplain to every twelve hundred and fifty officers and enlisted men. The situation may be stated in another way to the effect that the combined present enlisted strength of the Navy and Marine Corps might be reduced twenty-six thousand, and even then the present number of chaplains would not be in excess of the proper complement. As the Navy is organized at present, there are at least fifteen billets where chaplains are much needed. It is hoped that permission will soon be given to appoint more chaplains.

PRESENT APPORTIONMENT TO THE CHURCHES

March 21, 1922

	Regular	Reserve
Northern Baptist Convention	6	2
Southern Baptist Convention	6	.....
Catholic	19	6
Methodist Episcopal	9	3
Methodist Episcopal Church, South	9	.....
Presbyterian, U. S. A	12	2
Presbyterian, U. S	.....	.....
Presbyterian, United	1	.....
Presbyterian, Cumberland	1	.....
Protestant Episcopal	11	4
Disciple	4	1
Christian	2	.....
Lutheran	2	2
Congregational	1	2
Reformed	1	.....
United Brethren	1	1
Christian Science	1	.....
Jewish	.....	1
Universalist	.....	.....
Moravian	.....	.....

CHAPLAINS

Name	Denomination	Station
CAPTAINS		
W. G. Isaacs	Methodist South	Receiving Ship, New York
J. B. Frazier	Methodist South	Naval Training Station, Naval Operating Base, Hampton Roads, Va.
C. H. Dickins	Episcopal	Fleet Chaplain, Atlantic Fleet, U. S. S. California
B. R. Patrick	Baptist North	Fleet Chaplain, Atlantic Fleet
E. E. McDonald	Catholic	Navy Yard, Boston, Mass.
A. W. Stone	Episcopal	Navy Yard, Mare Island, Calif.
M. C. Gleeson	Catholic	Naval Hospital and Navy Yard, New York
E. W. Scott	Congregational	Bureau of Navigation, Navy Department, Washington, D. C.
S. K. Evans	Episcopal	Naval Academy, Annapolis, Md.
G. E. T. Stevenson*	Baptist North	Waiting Orders

*Passed professional examination for Captain, but held up physically. Examined March 8th for retirement.

CHAPLAINS—*Cont'd*

Name	Denomination	Station
H. M. T. Pearce	Episcopal	Naval Station, Guantanamo, Cuba
J. D. MacNair	Methodist North	Navy Yard, Philadelphia, Pa.
COMMANDERS		
E. A. Brodmann	Catholic	U. S. S. New York
L. N. Taylor	Methodist North	U. S. S. Arizona
LIEUT.-COMMANDERS		
T. B. Thompson	Presbyterian North	Naval Station, Great Lakes, Ill.
LIEUTENANTS		
J. J. Brady	Catholic	U. S. S. Wyoming
I. J. Bouffard	Catholic	U. S. S. Nevada
R. D. Workman	Presbyterian North	Naval Prison, Portsmouth, N. H.
H. Dumstrey	Reformed	U. S. S. Maryland
E. A. Duff	Catholic	Navy Yard, Philadelphia, Pa.
R. L. Lewis	Methodist North	Naval Station, Cavite, P. I.
W. W. Elder	Christian	Naval Proving Ground, Indian Head, Md.
G. B. Kranz	Catholic	U. S. S. New Mexico
C. H. Hastings	Methodist North	U. S. S. Delaware
T. F. Regan	Catholic	Navy Yard, Mare Island, Calif.
T. P. Riddle	Episcopal	6th Division, Bureau of Navigation, Washington, D. C.
F. H. Lash	Disciple	Marine Barracks, San Diego, Calif.
E. H. Groth	Lutheran	Torpedo Station and Naval Hospital, Newport, R. I.
M. H. Petzold	Methodist North	Naval Training Station, Hampton Roads, Va.
C. V. Ellis	Baptist South	4th Regiment Marines, Santo Domingo, D. R.
A. J. Hayes	Methodist North	U. S. S. Huron
A. N. Park	Presbyterian North	Naval Air Station, San Diego, Calif.
W. A. Maguire	Catholic	Naval Training Station, Great Lakes, Ill.
G. S. Rentz	Presbyterian North	U. S. S. Florida
J. T. Casey	Catholic	Naval Training Station, Hampton Roads, Va.
W. W. Edel	Methodist North	Naval Air Station, Pensacola, Fla.
R. E. Miller	Methodist North	Naval Academy, Annapolis, Md.
G. F. Murphy	Catholic	En route, Asiatic Station
F. L. McFadden	Catholic	Marine Barracks, Parris Island, S. C.
H. H. Lippincott	Methodist North	Naval Training Station, Naval Operating Base, Hampton Roads, Va.
J. W. Moore	Presbyterian North	U. S. S. Mississippi
W. R. Hall	Baptist North	Naval Training Station, San Francisco, Calif.
B. D. Stephens	Methodist South	Naval Hospital, Norfolk, Va.
H. S. Dyer	Methodist South	U. S. S. Oklahoma
J. F. Underwood	Catholic	Torpedo Station and Naval Hospital, Newport, R. I.
M. M. Leonard	Baptist North	Navy Yard, Boston, Mass.
W. N. Thomas	Methodist South	U. S. S. Pennsylvania
J. H. Finn	Catholic	En route Portsmouth, N. H.
E. L. Ackiss	Baptist South	U. S. S. Eagle No. 33, New London, Conn.
M. M. Witherspoon	Presbyterian North	Naval Training Station, San Francisco, Calif.
T. L. Kirkpatrick	Presbyterian North	U. S. S. Utah
H. M. Peterson	Presbyterian North	Naval Training Station, Great Lakes, Ill.
E. W. Foster	Baptist South	U. S. S. North Dakota
R. W. Shrum	United Presbyterian	U. S. S. Arkansas
C. A. Neyman	Baptist North	U. S. S. Tennessee
J. S. Day	Baptist South	U. S. S. Shawmut
W. P. Williams	Episcopal	U. S. S. Texas
B. F. Huske	Episcopal	U. S. S. Beaver
H. E. Rountree	Christian	1st Provisional Brigade, U. S. M. C., Port au Prince, Haiti
P. J. Hammersley	Catholic	U. S. S. Dixie
F. L. Janeway	Presbyterian North	U. S. S. Relief
F. E. Moyer	Lutheran	Navy Yard, New York
A. R. Parker	Episcopal	Naval Station, Tutuila, Samoa
W. L. Steiner	Presbyterian North	Naval Station, St. Thomas, V. I.
H. G. Gatlin	Methodist South	U. S. S. Baltimore, Pearl Harbor, H. T.
LIEUTENANTS (JUNIOR GRADE)		
E. W. Davis	Methodist South	Navy Yard, Charleston, S. C.
T. J. Burke	Catholic	U. S. S. Idaho
J. B. Earnest, Jr.	Disciple	U. S. S. Connecticut
R. W. Truitt	Methodist South	Marine Barracks, Parris Island, S. C.
J. A. McCarthy	Catholic	U. S. S. Buffalo, Asiatic Station
F. L. Albert	Baptist South	U. S. S. Prairie

CHAPLAINS—*Cont'd*

Name	Rank	Denomination
T. L. Wood	Cumberland Presbyterian	Ordered U. S. S. Birmingham, Special Service Squadron
J. H. S. Putnam	Episcopal	Submarine Base, Coco Solo, C. Z.
J. H. Benson	Christian Scientist	U. S. S. Bridgeport
W. L. Thompson	Disciples of Christ	Naval Station, Guam
L. D. Gottschall	United Brethren	U. S. S. Denebola
J. M. Hester	Baptist South	U. S. S. Wright
W. T. Holt	Episcopal	U. S. S. Mercy
R. M. Peil	Catholic	2nd Prov. Brigade, U. S. M. C., San Domingo, D. R.
A. deG. Vogler	Presbyterian North	1st Prov. Brigade, U. S. M. C., Cape Haitien, Haiti
ACTING CHAPLAINS		
LIEUTENANTS (JUNIOR GRADE)		
A. E. Stone	Baptist North	Navy Yard, Mare Island, Calif.
T. C. Miller	Disciple	U. S. S. Camden
G. G. Murdock	Catholic	U. S. S. Melville
J. H. Brooks	Methodist South	Submarine Division 5, Hampton Roads, Va.
S. W. Salisbury	Presbyterian, U. S. A.	U. S. S. Black Hawk
H. R. Sanborn	Episcopal	U. S. S. Eagle No. 11, San Pedro, Calif.
RETIRED CHAPLAINS ON ACTIVE DUTY		
CAPTAIN		
Davis H. Tribou	Methodist North	Naval Home, Philadelphia, Pa.
NAVAL RESERVE CHAPLAINS ON ACTIVE DUTY		
E. B. Niver	Episcopal	Marine Barracks, Quantico, Va.

SPECIAL DUTIES OF NAVY CHAPLAINS

A brief outline of the duties performed by Navy chaplains during the war clearly shows, in a general way, the caliber of man needed in the Navy Chaplains' Corps. While the work in time of peace is not so strenuous as during the war, the duties are as varied and call in addition for work along educational lines and phases that had to be neglected under the stress of war. This outline shows that the need is for A-1 men and no others.

1. A general supervision over Morale and Welfare work within the station, camp or yard, including that work done by Civilian Welfare Organizations, Y. M. C. A., K. of C., Red Cross, etc., to the end that their work be correlated and coordinated so as to give the greatest total results.

2. The Commandant's liaison representative affiliating with the various civilian organizations and officials in all activities without the station, insofar as they touched or affected the enlisted personnel of the Navy and Marine Corps, and aiding them in every way possible.

3. General supervision of all religious services within the reservation, conducting those he could, but utilizing the best speakers and other assistance that could be secured from without.

4. Organizing and supervising entertainments, whether furnished by local or outside talent.

5. In charge of moving pictures.

6. Aiding, and often in general charge of athletics.

7. Hospital visiting, correspondence for sick, etc.

8. Meeting with new recruits. Addressing them on the possibilities and dangers in their service career.

9. Bureau of information for the men of the station on matters pertaining to ratings, proper procedure, advice in trouble, etc.

10. Personal and family correspondence.

11. Advising and directing new chaplains sent for brief period of instruction before assignment to independent duty.

12. In charge of or contributing to station publications.

13. In charge of libraries, except where there were representatives of the American Library Association.

14. Putting before the men the wisdom and value of War Risk Insurance, and often supervising the actual work in connection with insurance, except that specifically required by the regulations to be done by the Supply Department.

15. Advising in matters pertaining to volunteer family allotments and Government family allowances.

16. Aiding or directing Liberty and Victory Loan Campaigns.

17. General utility, in so far as not mentioned above.

18. The work on transports and naval vessels at sea was along these same general lines, although more restricted in some details by crowded conditions, limited space, and precautions necessary for safety in danger zones. On the other hand, the chaplain at sea usually lacked the assistance to be had on shore, with the logical result that more details and all the religious work usually devolved upon him.

CHAPLAINS IN THE UNITED STATES NAVY DURING THE WAR

Following are lists of chaplains who served in the Regular Navy during the World War and those who served in the Naval Reserve force. For practical reasons the Reserves are grouped together. These lists will show the rank attained and held during the latter period of the war.

APPORTIONMENT TO THE CHURCHES DURING THE WAR

	Regular	Reserve
Northern Baptist Convention	13	.....
Southern Baptist Convention	10	1
Catholic	38	5
Methodist Episcopal	25	2
Methodist Episcopal Church, South	11	.....
Presbyterian, U. S. A.	21	5
Presbyterian, U. S.	2	1
United Presbyterian	3	.....
Cumberland Presbyterian	1	.....
Protestant Episcopal	15	9
Disciples	6	1
Christian	2	1
Lutheran	10	1
Congregational	9	2
Reformed	1	.....
United Brethren	1	.....
Christian Science	1	.....
Jewish	1	.....
Universalist	.....	2
Moravian	1	.....

CHAPLAINS IN THE UNITED STATES NAVY DURING THE WAR

Name	Rank	Denomination
David H. Tribou (Ret.)	Captain	Methodist North
Frank Thompson	Captain	Episcopal
Carroll Quinn Wright	Captain	Disciple
Walter Gilbert Isaacs	Captain	Methodist South
John Brown Frazier	Captain	Methodist South
Wm. Gilbert Cassard	Captain	Episcopal
Curtis Hoyt Dickins	Captain	Episcopal
Charles Magnus Charlton	Captain	Methodist North
Bower Reynolds Patrick	Captain	Baptist North
Eugene Edward McDonald	Captain	Catholic
George Livingston Bayard	Captain	Episcopal
Arthur Wm. Stone	Captain	Episcopal
Matthew Carlin Gleeson	Captain	Catholic
Evan Walter Scott	Captain	Congregational
Sydney Key Evans	Captain	Episcopal
John Frank Fleming	Commander	Baptist North
Geo. Edmund Traver Stevenson	Commander	Baptist North
Wm. Elam Edmondson (Ret.)	Lieutenant	Methodist South
Hugh Miller Thompson Pearce	Lieutenant	Episcopal
James Duncan MacNair	Lieutenant	Methodist North
Edmund Alexander Brodmann	Lieutenant	Catholic
LeRoy Nelson Taylor	Lieutenant	Methodist North
Thos. Berthier Thompson	Lieutenant (junior grade)	Presbyterian North
John Joseph Brady	Lieutenant (junior grade)	Catholic
Irenee Joseph Bouffard	Lieutenant (junior grade)	Catholic
Robert DuBois Workman	Lieutenant (junior grade)	Presbyterian North
William Earl Anderson	Lieutenant (junior grade)	Disciple of Christ
Eugene Sebastian Burke	Lieutenant (junior grade)	Catholic
Charles Vinton Ellis	Lieutenant (junior grade)	Baptist South

ACTING CHAPLAINS—U. S. N.

Milton O'Hanlon Alexander	Lieutenant (junior grade)	Baptist South
Allison John Hayes	Lieutenant (junior grade)	Methodist North
Oscar Wm. Behrens	Lieutenant (junior grade)	Presbyterian North
Geo. Boniface Kranz	Lieutenant (junior grade)	Catholic
Herbert Dumstrey	Lieutenant (junior grade)	Reformed
Edward Aloysius Duff	Lieutenant (junior grade)	Catholic
Roy Leslie Lewis	Lieutenant (junior grade)	Methodist North
Wm. Wytche Elder	Lieutenant (junior grade)	Christian
Paul Edward Seidler	Lieutenant (junior grade)	Lutheran
Albert Newton Park, Jr.	Lieutenant (junior grade)	Presbyterian North
Jos. Carlton Short	Lieutenant (junior grade)	Catholic
Chas. Henry Hastings	Lieutenant (junior grade)	Methodist North
Thomas Francis Regan	Lieutenant (junior grade)	Catholic
Arthur Frederick Torrance	Lieutenant (junior grade)	Methodist North
Frank Harry Lash	Lieutenant (junior grade)	Disciples of Christ
Emil Hartwig Groth	Lieutenant (junior grade)	Lutheran
Wm. Wilcox Edel	Lieutenant (junior grade)	Methodist North
Josiah Luther Neff	Lieutenant (junior grade)	Methodist North
Milton Herbert Petzold	Lieutenant (junior grade)	Methodist North
Quitman Francis Beckley	Lieutenant (junior grade)	Catholic
George Washington Foley	Lieutenant (junior grade)	Catholic
Paul Jos. Anthony Leduc	Lieutenant (junior grade)	Catholic
Wm. Augustus Maguire	Lieutenant (junior grade)	Catholic
Geo. Snavely Rentz	Lieutenant (junior grade)	Presbyterian North
Henry Grady Gatlin	Lieutenant (junior grade)	Methodist South
Jos. Thaddeus Casey	Lieutenant (junior grade)	Catholic
Jno. Lee Alexander	Lieutenant (junior grade)	United Presbyterian
Robert Edwin Miller	Lieutenant (junior grade)	Methodist North
Garrett Francis Murphy	Lieutenant (junior grade)	Catholic
Jno. Henry Yates	Lieutenant (junior grade)	Episcopal
Jno. Henry Stowits Putnam	Lieutenant (junior grade)	Episcopal
Harris Anthony Darche	Lieutenant (junior grade)	Catholic
Edmund Emanuel Savageau	Lieutenant (junior grade)	Catholic
Francis Leo McFadden	Lieutenant (junior grade)	Catholic
Gilbert Sterling Bancroft Darlington	Lieutenant (junior grade)	Episcopal
Geo. Merle Whitmore	Lieutenant (junior grade)	Presbyterian North
Arthur Royall Gay	Lieutenant (junior grade)	Baptist South
Alfred James Haines	Lieutenant (junior grade)	Methodist North
David Goldberg	Lieutenant (junior grade)	Jewish
Haines Hallock Lippincott	Lieutenant (junior grade)	Methodist North
John Warner Moore	Lieutenant (junior grade)	Presbyterian North
Stewart Winning McClelland	Lieutenant (junior grade)	Presbyterian North
Bernard Chancellor Clausen	Lieutenant (junior grade)	Baptist North
Wilford Raymond Hall	Lieutenant (junior grade)	Baptist North
Geo. Lorraine Kerns	Lieutenant (junior grade)	Presbyterian
Bart Donnelly Stephens	Lieutenant (junior grade)	Methodist South
Harrill Stras Dyer	Lieutenant (junior grade)	Methodist South

CHAPLAINS IN THE UNITED STATES NAVY DURING THE WAR—*Continued*

Name	Rank	Denomination
Paul Frederick Bloomhardt	Lieutenant (junior grade).	Lutheran
Perry Louis Mitchell	Lieutenant (junior grade).	Baptist South
Jos. Francis Underwood	Lieutenant (junior grade).	Catholic
Gerard Emmanuel Lenski	Lieutenant (junior grade).	Lutheran
Morris Mills Leonard	Lieutenant (junior grade).	Baptist North
Creasy Clement Wheeler	Lieutenant (junior grade).	Baptist South
Frank Holliday Ferris	Lieutenant (junior grade).	Congregational
Jno. William Decker	Lieutenant (junior grade).	Baptist South
Starr Hanford Lloyd	Lieutenant (junior grade).	Presbyterian North
Wm. Nathaniel Thomas	Lieutenant (junior grade).	Methodist South
Jno. Francis Hagen	Lieutenant (junior grade).	Presbyterian North
Grover Columbus Whimsett	Lieutenant (junior grade).	United Brethren
Guy O. Carpenter	Lieutenant (junior grade).	Methodist North
John H. Finn	Lieutenant (junior grade).	Catholic
Boynton Merrill	Lieutenant (junior grade).	Congregational
Richard Joseph Davis	Lieutenant (junior grade).	Christian Science
Ernest Lee Ackiss	Lieutenant (junior grade).	Baptist South
Hugh Roswell Davidson	Lieutenant (junior grade).	Disciple
Roscoe McKinley Meadows	Lieutenant (junior grade).	Baptist South
Maurice Marlow Witherspoon	Lieutenant (junior grade).	Presbyterian North
Francis Howard Bate	Lieutenant (junior grade).	Congregational
Philip Edward Donahue	Lieutenant (junior grade).	Catholic
Walter Alvis Hopkins	Lieutenant (junior grade).	Presbyterian South
Leslie Miller	Lieutenant (junior grade).	Methodist Episcopal
Isidore Cheshire Woodward	Lieutenant (junior grade).	Baptist
Albert Edward Stone	Lieutenant (junior grade).	Baptist North
Leonard Clement Harris	Lieutenant (junior grade).	Methodist Episcopa
Daniel Francis Monaghan	Lieutenant (junior grade).	Catholic
Edwin Vincent Byrne	Lieutenant (junior grade).	Catholic
Thomas Leroy Kirkpatrick	Lieutenant (junior grade).	Presbyterian North
Ralph Blake Hindman	Lieutenant (junior grade).	Presbyterian North
Jos. A. Tomerlin	Lieutenant (junior grade).	Catholic
James Montgomery Hester	Lieutenant (junior grade).	Baptist South
Daniel Sommer Robinson	Lieutenant (junior grade).	Congregational
Albert Norris Averyt	Lieutenant (junior grade).	Methodist South
Francis Joseph Hurney	Lieutenant (junior grade).	Catholic
Henry Frederick Wilkie	Lieutenant (junior grade).	Presbyterian North
Harry Martinus Peterson	Lieutenant (junior grade).	Presbyterian North
Samuel LaVerne Maxwell	Lieutenant (junior grade).	Methodist Episcopa
John M. J. Quinn	Lieutenant (junior grade)	Catholic
Earle Ware Foster	Lieutenant (junior grade).	Baptist South
Alfred deGroot Vogler	Lieutenant (junior grade).	Moravian
Wm. McClanahan Miller	Lieutenant (junior grade).	Presbyterian South
Robert Henry Blackshear	Lieutenant (junior grade).	Episcopal
Joseph A. Perkins	Lieutenant (junior grade).	Catholic
Wm. Paul Reagor	Lieutenant (junior grade).	Christian
Reuben Welty Shrum	Lieutenant (junior grade).	United Presbyterian
Jno. Franklin Bruce Carruthers	Lieutenant (junior grade).	Presbyterian North
Vincent LeRoy Bennett	Lieutenant (junior grade).	Episcopal
Charles B. Bare	Lieutenant (junior grade).	Methodist North
Clinton A. Neyman	Lieutenant (junior grade).	Baptist North
Mortimer Augustine Sullivan	Lieutenant (junior grade).	Catholic
Norris Lowell Tibbetts	Lieutenant (junior grade).	Baptist North
Ludwig Hildebrandt	Lieutenant (junior grade).	Lutheran
Philip Coates King	Lieutenant (junior grade).	Congregational
Powell H. Norton	Lieutenant (junior grade).	Baptist North
Truman Post Riddle	Lieutenant (junior grade).	Episcopal
John Calvin Ely, Jr.	Lieutenant (junior grade).	Presbyterian North
Stephen James Callender	Lieutenant (junior grade).	Methodist North
Simon Anthony O'Rourke*	Lieutenant (junior grade).	Catholic
Edmund Hance Carhart, Jr.	Lieutenant (junior grade).	Episcopa
Wm. Edward Harrison	Lieutenant (junior grade).	Methodist Episcopa
Edgar Wm. Davis	Lieutenant (junior grade).	Methodist South
Wm. Yancy Durrett	Lieutenant (junior grade).	Cumberland Presbyterian
Robert McWatty Russell	Lieutenant (junior grade).	United Presbyterian
Edward Patrick Costello	Lieutenant (junior grade).	Catholic
Claude Hill Leyfield	Lieutenant (junior grade).	Methodist Episcopal
Paul Burt	Lieutenant (junior grade).	Methodist Episcopal
Douglas Horton	Lieutenant (junior grade).	Congregational
Thomas Joseph Burke	Lieutenant (junior grade).	Catholic
James Lee Ellenwood	Lieutenant (junior grade).	Methodist Episcopal
Arthur Jos. Dandeneau	Lieutenant (junior grade).	Catholic
Jos. Brummel Earnest, Jr.	Lieutenant (junior grade).	Disciple
Jno. Frederick Fedders	Lieutenant (junior grade).	Lutheran
Henry Jacob Fry	Lieutenant (junior grade).	Lutheran
Francis Joseph Ledwig	Lieutenant (junior grade).	Catholic

* *Died of disease 9-21-18.*

IAPLAINS IN THE UNITED STATES NAVY DURING THE WAR—*Continued*

Name	Rank	Denomination
/ Rudolph Ericson	Lieutenant (junior grade).	Methodist Episcopal
ole Terrell	Lieutenant (junior grade).	Baptist
Roswell Wylie	Lieutenant (junior grade).	Presbyterian North
Robert Burns	Lieutenant (junior grade).	Catholic
'rederick Heckel	Lieutenant (junior grade).	Lutheran
hn Dufrane	Lieutenant (junior grade).	Catholic
Washington Truitt	Lieutenant (junior grade).	Methodist South
/m. Becker	Lieutenant (junior grade).	Lutheran
'. Blackard	Lieutenant (junior grade).	Methodist South
d C. Boynton	Lieutenant (junior grade).	Congregational
nthony McCarthy	Lieutenant (junior grade).	Catholic
s Lee Albert	Lieutenant (junior grade).	Baptist North
opher Berchmans McCann	Lieutenant (junior grade).	Catholic
Iartzell Krauss	Lieutenant (junior grade).	Lutheran
d Twinem	Lieutenant (junior grade).	Episcopal
r Franklin Ward	Lieutenant (junior grade).	Presbyterian North
lorders	Lieutenant (junior grade).	Disciples of Christ
on Russell Boynton	Lieutenant (junior grade).	Congregational
ick Schweitzer	Lieutenant (junior grade).	Presbyterian North

PLAINS WHO SERVED IN THE U. S. NAVAL RESERVE FORCE DURING THE WORLD WAR

Name	Rank	Denomination
Gould	Commander	Episcopal
LeRoy Paugh	Commander	Episcopal
ay Brokenshire	Lieutenant Commander	Congregational
B. Niver	Lieutenant Commander	Episcopal
hillips Williams	Lieutenant Commander	Episcopal
Van Dyke	Lieutenant Commander	Presbyterian North
Iicol Mark	Lieutenant	Universalist
s Montgomery Mark	Lieutenant	Universalist
Samuel Day	Lieutenant	Baptist South
lomew Fuller Huske	Lieutenant	Episcopal
Thomas James	Lieutenant	Episcopal
Cecil Larned	Lieutenant	Episcopal
s Wm. Moore	Lieutenant	Methodist North
Latimer Janeway	Lieutenant	Presbyterian North
Iarbison Wilson	Lieutenant	Presbyterian North
Randolph Blain	Lieutenant	Presbyterian South
Edward Moyer	Lieutenant	Lutheran
/ Esiepoffe Rountree	Lieutenant (junior grade).	Christian
m B. Ayers	Lieutenant (junior grade).	Congregational
k Joseph Hammersley	Lieutenant (junior grade).	Catholic
m Albert Nichols	Lieutenant (junior grade).	Episcopal
Arthur Spotts	Lieutenant (junior grade).	Presbyterian North
d Ashton Pollard Jones	Lieutenant (junior grade)	Methodist North
s Sylvester McGrath	Lieutenant (junior grade).	Catholic
d Patrick Duffy	Lieutenant (junior grade).	Catholic
Bernard Conroy	Lieutenant (junior grade).	Catholic
Ramson Parker	Lieutenant (junior grade).	Episcopal
Joseph Laherty	Lieutenant (junior grade).	Catholic
Gordon Preston	Lieutenant (junior grade).	Disciple
L. Steiner	Lieutenant (junior grade).	Presbyterian North

Y CHAPLAINS WHO RECEIVED WORLD WAR DECORATIONS, SPECIAL LETTERS OF COMMENDATION, ETC.

DNEY KEY EVANS, Captain, Episcopal. Awarded special letter mmendation by Navy Department.

MES DUNCAN MACNAIR, Lieutenant, Methodist Episcopal. rded Navy Cross; Second Division Citation by Major General manding Second Division, U. S. M. C.

HN JOSEPH BRADY, Lieutenant (j. g.), Catholic. Awarded Navy s; Croix de Guerre (palm and gold star); Distinguished Service s by War Department; Second Division Citation by Major Gen- Commanding Second Division, U. S. M. C.

ALBERT NEWTON PARK, JR., Lieutenant (j. g.), Presbyterian, U. S. A. Awarded Navy Cross; Croix de Guerre (silver star); Second Division Citation by Major General Commanding Second Division, U. S. M. C.

HARRIS ANTHONY DARCHE, Lieutenant (j. g.), Catholic. Awarded Navy Cross; Croix de Guerre (palm); Chevalier of the Legion of Honor of France; Second Division Citation by Major General Commanding Second Division, U. S. M. C.

PAUL FREDERICK BLOOMHARDT, Lieutenant (j. g.), Lutheran. Awarded Chevalier of the Order of the Crown by the King of Belgium.

WILLIAM AUGUSTUS MAGUIRE, Lieutenant (j. g.), Catholic. Awarded Navy Cross.

EVAN WALTER SCOTT, Captain, Congregational. Awarded decoration, Officer of the Order of Leopold (Belgian decoration).

OFFICERS' RESERVE CORPS

Owing to insufficient appropriations, it is the present policy of the Navy Department to maintain only the combatant activities of the Naval Reserve Force. There are now 24 chaplains in the Naval Reserve Force (only one being on duty). Under the above mentioned policy no more chaplains will be enrolled and those chaplains now in the Reserve Force will not be re-enrolled upon the expiration of their present four-year enrollment, which will occur as follows:

1 in 1922
14 in 1923
8 in 1924
1 in 1925

WAR RISK AND REHABILITATION

All matters pertaining to War Risk Insurance, Reinstatement for War Risk Insurance, Government Compensation for Disability, Rehabilitation and Vocational Training are now under the direction of the United States Veterans' Bureau, Arlington Building, Vermont Avenue and H St. N. W., Washington, D. C. Compensation and Vocational Training are handled in the headquarters of the various fourteen (14) areas into which the country is divided, and application for same may be made to these local offices or to the Veterans' Bureau as above. All other correspondence should be addressed to the Veterans' Bureau. (See p. 302.)

Chaplain's Medal

The medal is of bronze, 2¾ inches in diameter, designed by Mrs. Laura Gardin Fraser of New York, one of the best known of American medalists. The design expresses the spirit of the men who served as Chaplains in both branches of the service. One side commemorates in symbol the service of the Army Chaplain, representing a Chaplain in the act of supreme service ministering, at the risk of his own life, to a wounded gunner. In the center the gas-mask is seen ready for immediate adjustment, the suggestion being that the Chaplain has perhaps momentarily removed it, the better to succor the wounded man. Strength and sympathy are expressed in the finely modelled figure of the Chaplain. The figure of the wounded man represents one of the men who served with the big guns, stripped to the waist for action. The strength of the splendidly modelled back emphasizes by contrast the helplessness of the wounded gunner.

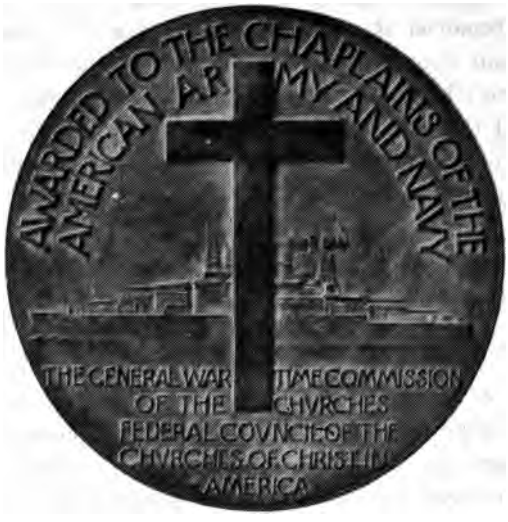
On the reverse side, the fine record of the men who served as Chaplains in the Navy is sympolized by the representation of a battleship, with the cross superimposed as the central feature. This design, in a strong and dignified way, symbolizes the splendid service of the men who served as Chaplains in the Navy, than whom none made finer record, constantly passing back and forth through the submarine danger zone, ministering to the crews of the naval vessels and to the soldiers on transports. On

the side, commemorative of the Navy Chaplains' service, there is the inscription "Awarded to the Chaplains of the American Army and Navy," and "The General War-Time Commission of the Churches, Federal Council of the Churches of Christ in America." The side commemorative of the Army Chaplains' service bears the inscription "1917-1918," denoting the period during which America was engaged in the war, the name of the designer and date of the award of the medal.

This medal was awarded by the Federal Council of the Churches of Christ in America to all Chaplains, both Army and Navy, of the Protestant Churches who served during the emergency of war.

It was also awarded *honoris causa* to Woodrow Wilson, then President of the United States; Newton D. Baker, Secretary of War; Josephus Daniels, Secretary of the Navy, and General John J. Pershing, U. S. A.

The medal was also awarded *honoris causa* to the following as representatives of the Allied Countries engaged in the World War: Marshal Ferdinand Foch, Commander of the Allied Armies; Major Pierre Blommaert, Chief of the Protestant Chaplains' Corps of the Belgian Army; Bishop J. Taylor Smith, Chief Chaplain of the English Army; Col. William Beattie, Director of the Chaplains' Service of the Canadian Army; Chaplain E. Bertalot of the Italian Army, Chaplain Victor Monod of the French Army, General Robert Georges Neville of the French Army, Lt. General Baron Jacques of the Belgian Army, and General Armando Diaz of the Italian Army.



SECTION V

RELIGIOUS STATISTICS
AND
GENERAL INFORMATION

STATISTICS OF RELIGIOUS BODIES, 1921

Figures here given are the result of effort to get from the statistician or other officer of each body a report of statistics collected by that body for the year 1921. The date of gathering by the denominations varies. Some bodies gather the figures as of date January 1, 1921, others as of date May and June, 1921, and some throughout the entire year, some being of dates in spring and others in fall when local units hold their annual sessions. No report could be secured from some of the smaller bodies, and for these the latest published figures have been used. In a few cases the figures are taken from the 1916 Religious Census. As nearly as possible this is indicated in the table by the following Key:

S Figures furnished by Statistician.
SY Figures furnished by Statistician as of date of Jan. 1, 1921.
SM Figures furnished by Statistician as of date May or June, 1921.
SD Figures furnished by Statistician as gathered from units at different times throughout 1921.
A Figures not officially furnished but gathered from latest source available.
C Figures taken from Religious Census 1916, because latest available.

	NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
	ALL DENOMINATIONS	*233,999*	*199,331*	*46,242,130*	*199,154*	*23,944,438*	*$488,424,084*
	Adventist Bodies	*2,889*	*1,927*	*136,233*	*3,296*	*125,465*	*7,055,047*
S	Advent Christian Church	535	770	30,597	383	24,141	625,000
S	Seventh Day Adventist	2,232	1,046	100,673	2,849	97,961	6,405,677
A	Church of God (Adventist)	22	46	848	.....	.....	2,358
A	Life and Advent Union	13	15	658	9	512	8,996
A	Churches of God in Christ Jesus	87	50	3,457	55	2,851	13,016
A	American Catholic Church	3	7	475	2	79	1,700
A	American Rescue Workers	29	30	612	13	499	22,682
A	Armenian Church	34	17	27,450	7	682	32,440
S	Assemblies of God, General Council	1,200	1,155	15,000	300	20,000	120,000
C	Bahais	57	.....	2,884	4	.....	6,877
	Baptist Bodies	*61,874*	*48,417*	*7,835,250*	*48,848*	*4,332,928*	*60,798,534*
SY	Northern Baptist Convention	8,409	8,566	1,253,878	7,162	984,011	21,926,143
SY	Southern Baptist Convention	27,444	15,551	3,199,005	20,420	1,966,610	34,881,032
SY	National Baptist Convention (*Colored*)	21,113	19,423	3,116,325	20,099	1,305,087	3,500,000
A	General Six Principle Baptist	12	8	400	6	329	2,483
S	Seventh Day Baptist	81	96	8,044	72	6,377	144,259
S	*Free Baptist**						
A	Free Will Baptist	800	920	60,000	500	30,000	95,000
A	Colored Free Will Baptists	170	294	13,362	90	4,168	36,647
S	Free Will Baptist (Bullockites)	12	3	184	1	15	275
A	General Baptists	518	589	33,466	305	26,685	64,698
A	Separate Baptists	46	47	4,254	30	1,948	9,468
A	Regular Baptists	401	494	21,521	50	2,851	11,853
A	United Baptists	254	411	22,097	17	793	4,837
A	Duck River and Kindred Ass'ns of Baptists (Baptist Church of Christ)	105	110	6,872	8	447	2,518
A	Primitive Baptists	2,143	1,292	80,311	.....	.....	96,270
A	Colored Primitive Baptists	336	600	15,144	88	3,607	22,881
A	Two Seed in the Spirit (Predestinarian Baptist)	30	13	387	.....	.....	170
	Brethren, German Baptist (Dunkers)	*1,274*	*3,731*	*134,110*	*1,408*	*128,755*	*1,197,854*
S	Church of the Brethren (Conservative)	1,014	3,300	109,790	1,251	102,627	852,938
A	Old Order German Baptist Brethren	67	215	3,400	.....	.....	7,100
A	The Brethren Church (Progressive)	177	203	19,836	142	25,079	332,073
S	German Seventh Day Baptists	3	4	155	3	135	500
A	Church of God (New Dunkers)	13	9	929	12	914	5,243
A	Brethren, Plymouth	470	.....	13,717	261	12,813	185,954
	Brethren, River	*109*	*212*	*5,882*	*89*	*7,809*	*95,768*
S	Brethren in Christ	72	163	4,300	82	7,159	95,368
A	Old Order (Yorker) Brethren	9	25	432	.....	.....	400
S	United Zion's Children	28	24	1,150	7	650	.....
S	Catholic Apostolic Church	13	13	2,768	4	192	29,740
A	Christadelphians	145	.....	2,922	79	3,101	16,340
S	Christian and Missionary Alliance	350	325	15,050	267	13,375	1,078,876
S	Christian Church (American Christian Convention)	1,094	987	97,084	915	77,681	197,723

* *Statistics included in Northern Convention.*

	NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
S	Christian Union	235	228	13,893	213	15,000	50,000
A	Church of God and Saints of Christ	94	101	3,311	57	1,783	18,674
A	Church of the Universal Messianic Message	5	4	266	4	93	2,806
C	Churches of Christ	5,570	2,507	317,937	3,441	183,022	679,091
A	Churches of God, General Assembly	202	477	7,784	143	6,475	32,000
S	Churches of God in N. A., General Eldership	502	453	25,920		36,919	426,896
	Churches of the Living God	*193*	*173*	*5,743*	*85*	*1,116*	*17,399*
C	Church of the Living God	28	30	1,743	27	491	6,199
S	Church of the Living God, Christian Workers for Fellowship	150	93	3,000	50	500	10,000
S	Church of the Living God, General Assembly	15	50	1,000	8	125	1,200
	Churches of the New Jerusalem (Swedenborgian)	*122*	*140*	*8,087*	*67*	*4,130*	*172,463*
S	General Convention of the New Jerusalem, U. S. A	101	99	6,519	67	4,130	172,463
A	General Church of the New Jerusalem	21	41	1,568	.....	.....	.....
	Communistic Bodies	*28*	*30*	*2,667*	*12*	*1,050*	*10,000*
S	Amana Society	14	.....	1,417	.....	.....	.....
A	United Society of Believers (Shakers)	14	30	1,250	12	1,050	10,000
SM	Congregational Churches	5,959	5,665	819,225	6,000	743,632	21,233,412
SM	Disciples of Christ	8,964	6,910	1,210,023	8,544	987,117	11,165,391
	Eastern Orthodox Churches	*407*	*413*	*411,054*	*210*	*17,133*	*105,315*
A	Albanian Orthodox	2	3	410	.....	.....	2,482
A	Bulgarian Orthodox	4	3	650	.....	.....	2,500
A	Greek Orthodox (Hellenic)	125	130	150,000	35	3,100	.....
A	Roumanian Orthodox	2	2	1,994	2	123	11,520
A	Russian Orthodox	212	220	200,000	152	12,500	.....
A	Serbian Orthodox	30	26	3,000	9	664	29,353
A	Syrian Orthodox	32	29	55,000	12	746	59,460
S	Evangelical Association	1,850	1,350	160,000	1,850	207,200	4,300,000
A	Evangelical Protestant Church of N. A	37	34	17,962	38	8,792	197,194
	Evangelistic Associations	*219*	*612*	*15,520*	*170*	*12,476*	*307,777*
C	Apostolic Church	2	5	112	1	60	650
A	Apostolic Christian Church	52	73	5,000	40	3,315	29,893
A	Apostolic Faith Movement	24	26	2,196	16	769	38,380
C	Christian Congregation	15	28	3,000	15	1,650	20,000
S	Church of Daniel's Band	2	17	100	2	75	280
C	Church of God as Organized by Christ	14	13	.....	.....	.....	.....
C	Church Transcendent	3	2	91	3	104	700
C	Hephzibah Faith Missionary Association	12	38	352	12	583	3,887
C	Lumber River Mission	6	4	434	6	358	323
C	Metropolitan Church Association	7	122	704	3	458	80,635
C	Missionary Church Association	25	59	1,554	29	3,343	37,930
S	Peniel Missions	16	36	.....	4	.....	.....
C	Pentecost Bands of the World	14	45	400	11	600	20,000
C	Pillar of Fire	23	133	722	24	775	72,900
C	Volunteer Missionary Society in America	4	11	855	4	386	2,199
S	Evangelical Synod of N. A	1,309	1,075	274,860	1,200	152,196	4,086,913
C	Free Christian Zion Church of Christ	35	29	6,225	35	3,699	19,154
	Friends	*1,020*	*1,348*	*117,239*	*768*	*68,182*	*1,493,853*
S	Society of Friends (Orthodox)	820	1,296	96,135	656	61,484	1,483,459
S	Religious Society of Friends (Hicksite)	147		17,681	104	6,422	
A	Orthodox Conservative Friends (Wilburite)	50	50	3,373	8	276	10,144
A	Friends (Primitive)	3	2	50			250

	NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
S	Holiness Church	33	28	926	21	791	8,988
C	Independent Churches	579	54	54,393	488	39,077	765,815
C	International Apostolic Holiness Church	375	600	11,800	201	9,120	74,000
A	Jacobite (Assyrian) Church	2	2	780	.....	.....	.....
A	Jewish Congregations	3,000	810	400,000	780	74,022	4,788,228
	Latter Day Saints	*1,925*	*9,968*	*587,918*	*2,132*	*253,719*	*1,398,025*
S	Church of Jesus Christ of Latter Day Saints	1,050	4,718	492,205	1,300	208,000	804,068
S	Reorganized Church of Jesus Christ of Latter Day Saints	875	5,250	95,713	832	45,719	593,957
A	Lithuanian National Catholic Church	7	3	7,343	1	142	17,374
	Lutherans	*15,068*	*9,853*	*2,466,646*	*10,389*	*1,019,976*	*33,770,710*
SY	*United Lutheran Church in America	3,775	2,845	791,400	3,399	515,815	11,671,606
SY	*Joint Synod of Ohio	953	748	148,378	790	69,849	1,566,239
SY	Iowa Synod	1,011	589	131,726	810	34,384	2,063,581
SY	*Buffalo Synod	48	32	6,640	34	1,583	78,318
SY	*Emmanuel Synod	8	8	1,249	8	.....	.....
SY	*Jehovah Conference	6	6	864	4	385	5,800
SY	*Augustana Synod	1,234	764	200,253	1,007	79,691	3,335,180
SY	*Norwegian Lutheran Church	2,853	1,299	259,688	1,163	46,454	3,143,502
SY	*Lutheran Free Church	420	200	30,000	280	25,000	283,547
SY	*Eielsen Synod	37	7	1,550	19	180	16,200
SY	*Lutheran Brethren	40	26	1,250	30	900	60,000
SY	*United Danish Church	176	150	16,044	178	7,531	282,825
SY	*Danish Church	104	66	14,578	63	2,454	269,847
SY	*Icelandic Synod	62	18	5,154	33	1,654	40,271
SY	*Suomi Synod	163	48	18,835	200	10,692	186,885
SY	*Finnish National Church	47	21	4,000	45	3,000	44,900
SY	*Finnish Apostolic Church	100	5	20,000	45	.....	.....
SY	†Missouri Synod	3,283	2,471	673,321	1,587	108,133	9,429,818
SY	†Joint Wisconsin Synod	599	439	124,638	636	108,970	1,142,366
SY	†Norwegian Synod	45	33	4,251	5	125	7,581
SY	†Slovak Synod	45	33	7,959	.....	.....	112,865
SY	†Negro Mission	46	33	2,267	51	2,571	19,779
SY	Independent Congregations (not affiliated with any Synod)	13	12	2,600	2	605	9,600
	Mennonite Bodies	*963*	*1,487*	*91,282*	*1,002*	*105,477*	*1,339,037*
S	Mennonite Church	353	520	34,845	550	56,000	504,947
S	Hutterian Brethren	17	32	982	14	621	.....
S	Conservative Amish Mennonite Church	14	30	1,250	12	1,050	10,000
A	Old Order Amish Mennonite Church	88	253	7,665	5	261	406
A	Church of God in Christ (Mennonite)	21	17	1,125	10	715	6,333
A	Old Order Mennonite Church (Wisler)	22	32	1,608	.....	.....	185
A	Reformed Mennonite Church	35	39	1,800	.....	.....	.....
S	General Conference Mennonites of N. A.	117	190	19,937	124	20,000	350,000
A	Defenseless Mennonites	11	24	854	10	1,567	10,941
A	Mennonite Brethren in Christ	144	122	8,503	158	11,108	279,973
S	Mennonite Brethren Church of N. A.	82	127	7,345	60	8,222	106,858
A	Krimmer Brethren	13	34	894	18	1,673	13,075
A	Kleine Gemeinde	3	7	171	4	80	25
S	Central Conference of Mennonites	23	29	2,923	23	2,288	48,755
A	Conference of the Defenseless Mennonites of North America	15	22	1,171	14	1,892	8,239

* Cooperating in the National Lutheran Council.
† Constituting the Synodical Conference.

	NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
A	Stauffer Mennonites	5	9	209	.....	.....	.....
	Methodists	*62,304*	*43,578*	*7,918,557*	*58,275*	*7,044,088*	*130,730,479*
	White	*48,706*	*29,759*	*6,550,183*	*46,538*	*6,367,415*	*124,632,504*
SD	Methodist Episcopal Church	26,713	18,643	3,938,655	26,368	4,178,472	85,934,000
SD	Methodist Episcopal Church, South	17,251	7,842	2,346,067	16,205	1,881,715	33,859,832
SD	Methodist Protestant	2,500	1,020	178,275	1,956	175,767	1,975,983
S	Free Methodist	1,259	1,483	38,944	1,289	89,162	1,379,986
S	Wesleyan	675	590	21,000	505	21,463	644,006
S	Primitive Methodist Church, U. S. A.	84	79	10,986	84	16,305	823,719
A	Congregational Methodist Church	200	75	15,000	125	4,200	13,806
A	New Congregational Methodist Church	24	27	1,256	6	331	1,372
	Colored	*13,598*	*13,819*	*1,368,374*	*11,737*	*676,673*	*6,097,775*
SD	African Methodist Episcopal	6,900	6,550	551,766	6,250	278,313	3,425,000
SD	African Methodist Episcopal Zion	2,716	3,962	412,328	2,544	203,147	784,746
SD	Colored Methodist Episcopal in America	3,516	2,643	366,315	2,543	186,770	1,736,192
A	Colored Methodist Protestant	26	33	1,967	24	1,016	12,129
A	Union American Methodist Episcopal	267	205	18,812	245	2,553	40,664
A	AfricanUnion Methodist Protestant	58	260	3,750	49	3,088	47,231
A	Reformed Zion Union Apostolic	58	79	10,000	58	1,000	34,438
A *	African American Methodist Episcopal	28	35	1,310	6	226	13,455
A	Reformed Methodist Union Episcopal	29	52	2,126	18	560	3,420
	Moravian Bodies	*151*	*192*	*33,796*	*151*	*19,747*	*338,338*
S	Moravian Church (Unitas Fratrum)	125	147	31,767	128	18,760	323,639
A	Evangelical Union of Bohemian and Moravian Brethren in N. A.	23	44	1,714	20	627	5,499
A	IndependentBohemian and Moravian Brethren Churches	3	1	315	3	360	3,200
C	New Apostolic Church	20	20	3,828	12	689	8,210
A	Nonsectarian Churches of Bible Faith	58	26	2,273	12	571	1,263
	Old Catholic Churches in America	*18*	*24*	*13,725*	*15*	*2,032*	*32,150*
C	Old Roman Catholic Church	12	12	4,700	11	1,271	12,150
C	Catholic Church of North America	6	12	9,025	4	761	20,000
C	Pentecostal Church of the Nazarene	867	897	32,259	747	40,575	588,706
S	Pentecostal Holiness Church	268	470	6,605	210	10,000	132,058
A	Polish National Catholic Church of America	34	45	28,245	27	2,967	149,839
	Presbyterians	*16,165*	*14,383*	*2,384,683*	*14,939*	*2,037,579*	*56,381,170*
SM	Presbyterian Church, U. S. A. (North)	9,842	9,979	1,722,361	9,858	1,448,054	47,036,442
SM	Presbyterian Church, U. S. (South)	3,475	2,026	397,058	3,316	370,840	12,124,891
SM	Cumberland Presbyterian	1,312	749	63,924	400	15,000	.....
SM	United Presbyterian Church of N. A.	937	962	160,528	940	170,432	6,537,525
A	Colored Cumberland Presbyterian Church	136	430	13,077	139	8,399	39,497
SM	Associate Reformed Presbyterian Church	133	119	16,750	146	13,393	373,193
C	Synod of the Reformed Presbyterian Church of N. A.	103	100	8,185	115	9,498	225,268
SM	Reformed Presbyterian Church in N. A., General Synod	15	13	2,400	13	1,963	36,798
SM	Associate Synod of N. A. (Associate Presbyterian Church)	12	5	400	12	.....	7,556

	NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
S	Protestant Episcopal Church	8,324	6,011	1,104,029	6,000	493,212	34,873,221
S	Reformed Episcopal Church	79	75	13,022	79	9,005	460,283
	Reformed Bodies	*2,716*	*2,222*	*510,906*	*2,663*	*482,630*	*9,582,748*
S	Reformed Church in America	733	771	135,634	772	134,795	4,029,963
S	Reformed Church in the U. S.	1,736	1,255	331,369	1,686	320,955	5,433,663
S	Christian Reformed	247	196	43,902	205	26,880	119,122
S	Roman Catholic Church	16,580	21,643	17,885,646	15,642	4,332,561	75,368,294
S	Salvation Army	1,117	3,728	†108,033	877	62,064	.....
	Scandinavian Evangelical Bodies	*477*	*500*	*38,189*	*451*	*47,140*	*774,167*
A	Swedish Evangelical Mission, Covenant of America	324	342	29,164	322	34,401	522,353
A	Swedish Evangelical Free Church	102	96	6,208	99	9,582	144,303
A	Norwegian-Danish Free Church	51	62	2,817	30	3,157	107,512
S	Schwenkfelders	6	6	1,336	6	1,875	36,319
A	Social Brethren	19	10	950	8	478	817
A	Society for Ethical Culture	7	11	3,210	6	438	559,779
	Spiritualists	*611*	*320*	*105,831*	*61*	*3,064*	*105,397*
S	Spiritualists (National Association)	600	300	100,000	60	3,000	82,763
A	Progressive Spiritual Church	11	20	5,831	1	64	22,634
A	Temple Society in the U. S. (Friends of the Temple)	2	2	260	2	158	1,610
	Theosophical Societies	*223*	.....	*62,180*	.....	.....	*2,376*
A	Theosophical Society	17	.....	199	.....	.....	1,176
S	Theosophical Society, New York	1	.....	60	.....	.....	1,200
S	Theosophical Society, American Section	203	.....	7,800	.....	.....	.....
S	Universal Brotherhood and Theosophical Society	1	.....	54,121	.....	.....	.....
S	Unitarians	406	505	‡103,936	346	20,760	1,500,000
	United Brethren Bodies	*3,815*	*2,950*	*383,329*	*3,489*	*451,249*	*6,089,386*
S	Church of the United Brethren in Christ	3,406	2,543	364,229	3,113	423,389	5,903,521
A	Church of the United Brethren in Christ (Old Constitution)	409	407	19,100	376	27,853	185,805
S	United Evangelical Church	892	519	90,096	927	143,491	1,946,458
A	Universalists	650	561	58,566	467	58,442	1,069,075
A	Vedanta Society	3	3	350	.....	.....	2,000
S	Volunteers of America	98	325	10,200	26	1,600	243,340

†Salvation Army—Junior Soldiers 62064. A Junior Soldier is a convert not younger than seven, or older than sixteen years of age, who has given evidence of Salvation for at least one month, and with consent of parents has signed the Pledge card. Until the present year Junior Soldiers have not been included in Salvation Army figures.

‡ Constituency.

A STUDY OF RELIGIOUS STATISTICS

CONSTITUENCY

The definition of the term "constituency" is varied. Defining it as "all those who by birthright, affiliation, or sympathetic interest as well as actual enrolled membership hold some form of denominational religious faith," careful study of the population of the United States has brought some good statisticians to the conclusion that the figures of the Roman Catholic, Eastern Orthodox, Latter Day Saints and Salvation Army presented in the Year Book represent "constituency." No regular plan of enrollment appears to be followed by Jewish synagogues, some counting only heads of families and others only heads of families who are pewholders; since, therefore, all who have not renounced the Jewish faith among those of Jewish blood may strictly be counted as Jewish constituency, a multiple of four is fair, though rather low, upon the reported membership of Jewish synagogues. It is somewhat harder to get a fair multiple for Protestant bodies, but Dr. Walter Laidlaw, of New York, who has had large experience as statistician of the New York Federation of Churches and in the Census Bureau of the United States, has demonstated through varied tests that a multiple of 2.8 upon Protestant membership figures is approximately correct. Some such calculation is necessary to bring the figures to a comparable basis. It is altogether misleading, for example, to say that there are 17,885,646 Roman Catholics and 26,745,543 Protestants in a total of 46,242,130 of reported membership, a ratio of 1:1.5, while the one represents population as officially stated and the other is strictly communicant membership. The calculation below shows a ratio of 1:4.2 as between Roman Catholic and Protestant population in the United States; that is, for every one of Roman Catholic there are four and two-tenths of Protestant faith. The approximate ratios to total population are 18 Roman Catholics, 75 Protestants, 3 other faiths, and 10 of no faith.

Population of the United States as members and adherents of some organization of religious faith:

Roman Catholic	17,885,646
Eastern Orthodox	411,054
Latter Day Saints	587,918
Jewish	1,600,000
Protestant	75,099,489
	95,584,107

Comparison of 1921 totals with United States Religious Census, 1916:

Churches	Ministers	Members	Sunday School	Sunday School Members
1921—233,999	199,331	46,242,130	199,154	23,944,438
1916—227,487	191,796	41,926,854	194,759	19,935,890
Increase for 5 yrs. 6,512	7,535	5,315,276	4,365	4,008,548

An exact basis of comparison is not available for the growth of the churches for the year 1921 over 1920, but the churches have during the past two years turned their war losses into a decided gain, the gain being clearly more than one million in 1921.

The two largest denominational groups, Methodist and Baptist, show totals that are close together. In gathering the figures, at first one Methodist body, the Colored Methodist Episcopal Church, was reported from the last issue of the Federal Council Year Book because later figures could not then be secured. The table made up then showed the combined Baptists as leading the combined Methodists by 37,259. Later the figures of the Colored Methodist Episcopal Church were secured, showing the combined Methodists as leading the combined Baptists 120,566. The growth of the Colored Methodist Episcopal Church making this change in status is the most remarkable feature of growth in the churches for the period of five years. In any comparison, however, between Methodist and Baptist figures, note should be taken of the fact that the Baptist figures are practically of date of January 1, 1921, while the Methodist figures were gathered at different dates throughout 1921, some of them being as late as January, 1922.

SIX LARGEST PROTESTANT GROUPS

The larger Protestant denominational groups are Methodists, 7,918,557; Baptists, 7,835,250; Lutherans, 2,466,645; Presbyterians, 2,384,683; Disciples, 1,210,023; Protestant Episcopal, 1,104,029.

TWELVE LARGEST PROTESTANT BODIES

The twelve larger single Evangelical Protestant bodies are: Methodist Episcopal, 3,938,655; Southern Baptist Convention, 3,199,005; National Baptist Convention (Colored), 3,116,325; Methodist Episcopal, South, 2,346,067; Presbyterian, U. S. A. (North), 1,722,361; Northern Baptist Convention, 1,253,878; Disciples, 1,210,023; Protestant Episcopal, 1,104,029; Congregationalist, 819,225; United Lutheran, 791,400; Presbyterian, U. S. (South), 397,058.

FOREIGN MISSION STATISTICS

(Supplied by the Foreign Missions Conference of North America)

Table I. Incomes

Society	Income
Grand Totals—Canada and U. S.	$40,276,200
CANADA	
Totals—Canada	2,406,562
BAPTIST	
Baptist, Canadian For. Miss. Bd.	253,271
Baptist Wo. For. Miss. Soc., Ont., West	29,009
Baptist Wo. For. Miss. Soc., Ont., and O.	6,597
Baptist Wo. Miss. Un. Maritime	24,092 *dn*
CHURCH OF ENGLAND	
Church of England, Miss. Soc.	218,811 *ce*
Ch. of England, Wo. Aux. Miss. Soc.	109,287 *br*
CONGREGATIONAL	
Congregational Canadian For. Miss. Soc.	22,092
Congregational Canadian Wo. Bd. Miss.	10,821 *cf*
HOLINESS	
Holiness Movement Church	17,558
MENNONITES	
Mennonite Brethren, Ont. Conf. Miss. Soc.	*† 5,000
METHODIST	
Methodist Church, Canada, Miss. Soc.	1,003,807 *a*
Methodist Ch., Canada, Wo. Miss. Soc.	215,780 *b a*
PRESBYTERIAN	
Presbyterian Ch., Canada, Bd. For. Miss.	634,426
Presby. Ch. Canada, Wo. Miss. Soc. (E)	45,699 *c a*
Presby. Ch., Canada, Wo. Miss. Soc. (W)	142,977 d a
INTERDENOMINATIONAL (Excepting Educational)	
Missionary Education Movement, Can. Coun.	4,299
Leper's Miss., Canadian Com.	11,280
Y. W. C. A., Canada, For. Dept.	6,129
INTERDENOMINATIONAL (Educational)	
Wo. Christian Medical Col., Toronto Com.	6,198
INDEPENDENT (Excepting Educational)	
Ceylon and India Gen. Miss., Canadian Br.	592
China Inland Miss., Canadian Br.	52,562
Evangelical Un. South America, N. A. Br.	8,345
Inland-South America Un., Canada	3,409
McAll Assn., Canadian	2,461 *dc*
Nyasaland Miss., Canadian Com.	333
San Pedro Miss., Canadian Com.	1,800 *cg*
Sudan Interior Miss.	34,517
Zenana Bible Med. Miss., Can. Com.	20,844 *dl*
Reported through Societies in U. S.	88,407 *dm*
UNITED STATES	
Totals—United States	$37,869,638
ADVENT CHRISTIAN	
Advent, American Miss. Soc.	49,678 *f*
Advent, Wo. Ho. and For. Miss. Soc.	14,251 *g a*
ADVENTIST, SEVENTH-DAY	
Adventist, Seventh-Day Denomination	1,926,261 *h a*
ASSEMBLIES OF GOD	
Assemblies of God, Miss. Dept.	87,654 *i*
BAPTIST CHURCHES	
Baptist, Gen. Coun., Cooperating Miss.	*m*
BAPTIST, GENERAL	
Baptist, General For. Miss. Soc.	2,400
BAPTIST, NATIONAL CONVENTION	
Lott Carey, Bapt. For. Miss. Soc.	15,948
Lott Carey, Wo. Aux. For. Miss. Soc.	3,491
Baptist, National For. Miss. Bd.	34,121

NOTE.—Figures for societies in italics are included in the totals of the main society above.

* Figures for 1919.
† Estimate.
** No data available.
†† Incomplete.
a Expended on work included in this report only.
dn Not including $38 for Famine Fund.
ce Total income $301,481. Not including $737 for Armenian and Syrian Relief and $241 for India Famine Relief.
br Expenditure for 13 months not including $20 expended through the Zenana Bible and Medical Mission, Canadian Auxiliary. Total income for 13 months $157,284.
cf Of this amount $6,600 was expended through the American Board of Commissioners for Foreign Missions. Not including $440 expended through the Canada Congregational Board, $50 for the McAll Mission, $20 for the Central American Mission and $97 for Armenian Relief. Total income $13,835.
b Total income $400,410.
c Total income $63,204.
d Total income $282,864. This does not include a Government Grant of $531,580.
dc Not including $308 for Relief and $1,796 for war orphans.
cg Income for 6 months only.
dl Not including $612 received from the United States.
f Not including $169 for Armenian and Syrian Relief and $4,324 for Home Missions.
g Not including $319 from the American Advent Mission Society. Total income $24,974.
h Total income $5,934,145.
i Not including $3 158 from Canada.
m The funds necessary for the sending out of the first missionaries of this Society did not pass through the hands of the Board.

Table I. Incomes—*Continued*

Society	Income
BAPTIST, NORTHERN CONVENTION	
Baptist, American For. Miss. Soc	2,718,888 *s*
Baptist American For. Wo. Miss. Soc	586,266 *s*
Baptist, American Ho. Miss. Soc	157,017 *j a*
Baptist, American Ho. Wo. Miss. Soc	46,815 *k a*
BAPTIST, SCANDINAVIAN	
Baptist Scandinavian Denomination	6,000
BAPTIST, SEVENTH-DAY	
Baptist Seventh-Day Miss. Soc	16,126 *p a*
Baptist Seventh-Day Wo. Exec. Bd	2,400 *a l*
BAPTIST, SOUTHERN CONVENTION	
Baptist, Southern For. Miss. Bd	2,161,391
Baptist Southern Wo. Miss. Un	646,978 *a o*
Baptist, Southern Ho. Miss. Bd	405,502 *dj a*
BRETHREN, CHURCH OF THE (DUNKER)	
Brethren, Gen. Miss. Bd	259,557 *r a*
BRETHREN CHURCH (PROGRESSIVE)	
Brethren, For. Miss. Soc	29,318
BRETHREN IN CHRIST (TUNKERS)	
Brethren in Christ For. Miss. Bd	43,419
BRETHREN, PLYMUTH	
Brethren Missionaries	*† 10,000 *ch*
CHRISTIAN AND MISSIONARY ALLIANCE	
Christian and Missionary Alliance	478,730 *bu a*
CHRISTIAN DENOMINATION	
Christian Church For. Miss. Bd	57,702
Christian Church Wo. Bd. For. Miss	17,341
CHURCH OF GOD	
Church of God, Miss. Bd	91,699
CHURCHES OF GOD, GENERAL ELDERSHIP	
Churches of God, Miss. Bd	† 8,000 *q a*
Churches of God, Wo. Gen. Miss. Soc	† 8,000 *a*
CONGREGATIONAL CHURCHES	
American Bd. Comm. For. Miss	1,728,646 *bv*
Wo. Bd. Miss., Boston	313,105
Wo. Bd. Miss., Interior	192,328
Wo. Bd. Miss., Pacific	40,643
American College, Madura, Trustees	330 *t*
Central Turkey College, Aintab, Trustees	3,828 *t*
Euphrates College, Trustees	11,306 *t*
Jaffna College, Trustees	23,815 *t*
St. Paul's Institute, Trustees	2,500 *t*
Hawaiian Evang. Asso., Bd. of	2,470 *a v*
American Miss. Assn	40,210 *u a*
DISCIPLES OF CHRIST	
Christian For. Miss. Soc	612,039 *w*
Christian Wo. Bd. Miss	373,012 *wx a*
EPISCOPAL	
Protestant Episcopal, Dom. For. Miss. Soc	1,709,392 *cj a*
EPISCOPAL, REFORMED	
Reformed Episcopal Bd. For. Miss	4,300
Reformed Episcopal Wo. For. Miss. Soc	4,300 *y*
EVANGELICAL ASSOCIATION	
Evangelical Assn., Miss. Soc	97,735 *dg a*
Evangelical Assn. Wo. Miss. Soc	51,084 *cl a*
EVANGELICAL, UNITED	
Evangelical Un. Ho. and For. Miss. Soc	124,920 *z a*
Ev. Un. Wo. Ho. and For. Miss. Soc	56,456 *cm a*
EVANGELICAL SYNOD	
Evangelical For. Miss. Bd	87,276

NOTE.—Figures for societies in italics are included in the totals of the main society above.

* Figures for 1919.
† Estimate.
** No data available
†† Incomplete.
a Expended on work included in this report only.
s Income for 13 months.
j Total income $1,296,564.
k Expenditure for 13 months. Total income for same period $253,032.
p Total income $44,367.
l Total income $5,444.
o Total income $2,403,876.
dj Total income $1,676,098.
r Total income $320,415.
ch Not including $5,000 from Canada.
bu Not including $36,642 from Canada.
q Total income $9,147.
bv Not including the amounts expended by the Canada Congregational Missionary Societies.
t Income independent of the American Board appropriations.
v Expended through the American Board. Total income $109,513.
u Not including $7,588 expended in Angola through the American Board. Total income $775,921.
w The statistics for the Christian Woman's Board of Missions and the Foreign Christian Missionary Society are given this year, although the United Christian Missionary Society which continues them is in operation.
x Total income $3[illegible]5,496.
cj Total income $3,265,834.
y Not including $[illegible]53 from Canada.
dg Not including $120,894 for Relief Work. Total income $168,643.
cl Total income $93,203.
z Total income $281,572.
cm Total income $78,357.

Table I. Incomes—*Continued*

Society	Income
FRIENDS (ORTHODOX)	
Friends Philadelphia For. Miss. Assn	26,477
Friends American Bd. For. Miss	130,450
Friends Wo. Miss. Un	..... *cb*
Friends California Bd. Miss	11,392 *bt*
Friends Ohio For. Miss .Soc	30,640
HEPHZIBAH FAITH MISS. ASSN.	
Hephzibah Faith Miss. Assn	* † 3,000
HOLINESS CHURCH, INTERNATIONAL	
Holiness Inter'l, Bd. For. Miss	† 15,000
LUTHERAN BRETHREN	
Lutheran Brethren Bd. Miss	22,000
LUTHERAN ,DANISH	
Lutheran Danish Church	2,000 *co*
LUTHERAN, DANISH UNITED	
Lutheran Danish United Miss. Bd	15,000
LUTHERAN FREE CHURCH	
Lutheran Free Ch. Bd. Miss	47,054
Lutheran Free Ch., Wo. Miss. Fed	2,741 *a aa*
LUTHERAN, JOINT SYNOD OF OHIO	
Lutheran Ohio Syn. Bd. For. Miss	34,920
LUTHERAN, NORWEGIAN	
Lutheran Norwegian Bd. For. Miss	347,715 *bb*
LUTHERAN SYNOD OF IOWA	
Lutheran Iowa and Other States Syn	89,513
New Guinea Miss. Aux	3,320
LUTHERAN SYNODICAL CONFERENCE	
Lutheran Missouri Syn. Bd. For. Miss	69,821
LUTHERAN, UNITED	
Lutheran Un. Bd. For. Miss	489,237
Lutheran Un. Wo. Miss. Soc	56,249 *cd*
Lutheran West Indies Miss. Bd	50,009
Lutheran Augustana China Miss. Soc	* † 40,000
LUTHERAN, INTER-SYNODICAL	
Lutheran Inter-Synodical Orient Miss. Soc	7,780
MENNONITE AND AMISH MENNONITE	
Mennonite Bd. Miss. and Charities	53,562 *a cc*
MENNONITE BRETHREN	
Mennonite, Brethren Ch. For. Miss	* 90,000 *dn*
MENNONITE BRETHREN IN CHRIST	
United Orphanage and Miss. Soc	..... *cp*
Mennonite, Michigan, For. Miss. Bd	2,713
Mennonite, Nebraska, For. Miss. Bd	2,254
Mennonite Penn. Conf. Bd. For. Miss	16,482 *dd*
MENNONITE, CONFERENCE OF DEFENSELESS	
Congo Inland Miss	12,000
MENNONITE, GENERAL CONFERENCE	
Mennonite Gen. Conf. Bd. For. Miss	57,465 *ee a*
MENNONITE (KRIMMER BRUEDER-GEMEINDE)	
Mennonite China Miss. Soc	† 20,000
METHODIST EPISCOPAL	
Methodist Episcopal For. Bd. Miss	8,248,192
Methodist Epis. For. Wo. Miss. Soc	* 2,006,371
Methodist Epis. Ho. Bd. Miss	49,017 *ff a*
Methodist Epis. Ho. Wo. Miss. Soc	12,417 *gg a*
METHODIST EPISCOPAL, AFRICAN	
Methodist Epis. African Miss. Dept	34,030 *hh a*
Methodist Epis. African Wo. Miss. Soc	2,500 *cr a*
Methodist Epis. African Wo. Mite Soc	4,100 *ii a*
METHODIST EPISCOPAL, AFRICAN ZION	
Methodist Epis. Zion. Miss Soc	20,121 *a*
Methodist Epis. Zion Wo. Miss. Soc	4,075 *a*

NOTE.—Figures for societies in italics are included in the totals of the main society above.

*Figures for 1919.
† Estimate.
** No data available.
†† Incomplete.
a Expended on work included in this report only.
cb The Union does not contribute funds directly to the work of the Friends Boards, but is primarily for the promotion and for cultivation of missionary interest, giving attention only incidentally to the collection of funds and in theory at least, having nothing to do with the administration of funds.
bt Total income $20,500.
co Contributed to the Santal Mission of the Northern churches.
aa Total income $4,341.
bb Not including $4,767 from Canada.
cd Total income $200,000.
cc Not including $38 for Famine Fund.
dn Including $50,000 for famine relief in connection with the mission in India.
cp Work closed on account of war conditions. All contributions donated to relief in the Neat East.
dd This amount is contributed through the Christian and Missionary Alliance.
ee Total income $94,648.
ff Total income $3,255,607.
gg Total income $1,732,665.
hh Total income $70,078.
cr Total income $11,847.
ii Total income $41,000.

Table I. Incomes—*Continued*

Society	Income
METHODIST EPISCOPAL, SOUTH	
Methodist Epis. South Bd. Miss	1,227,076 *cs*
METHODIST, FREE	
Methodist Free Gen. Miss. Bd	164,258 *jj*
Meth. Free Wo. For. Miss. Soc	135,794
METHODIST, PRIMITIVE	
Methodist Primitive For. Miss. Soc	4,000
METHODIST PROTESTANT	
Methodist Protestant Bd. For. Miss	160,048
Methodist Protestant Wo. For. Miss. Soc	50,660
METHODIST, WESLEYAN	
Methodist Wesleyan Am. Miss. Soc	51,000
METROPOLITAN CHURCH ASSOCIATION	
Burning Bush Mission	5,472
MORAVIAN CHURCH	
United Brethren S. P. G	49,414 *ll a*
NAZARENE CHURCH	
Nazarene Ch., Gen. Miss. Bd	229,812
NEW JERUSALEM CHURCH	
New Jerusalem Ch. Bd. Miss	6,095 *oo a*
PENIEL MISSIONS	
Peniel Miss. Soc	* 4,474 *by*
PENTECOST BANDS OF THE WORLD	
Pentecost Bands of the World	18,440
PRESBYTERIAN CHURCHES	
John G. Paton Mission Fund	† 540 *bx*
PRESBYTERIAN, ASSO. REFORMED	
Presbyterian Asso. Ref. Bd. For. Miss	40,155
PRESBYTERIAN, ASSOCIATE SYNOD	
Presbyterian Associate Church	625 *mma*
PRESBYTERIAN, CUMBERLAND	
Presbyterian Cumberland Wo. Bd. Miss	19,241 *cu*
PRESBYTERIAN IN THE U. S. (SOUTH)	
Presby., Exec. Com. For. Miss. (South)	1,115,345
PRESBYTERIAN IN THE U. S. A. (NORTH)	
Presbyterian For. Miss. Bd	4,097,745 *di*
Presby. Wo. Bd. For. Miss., (New York)	300,045
Presby. Wo. Occidental Bd., For. Miss	58,058
Presby. Wo. For. Miss. Soc., Philadelphia	503,661 *dp*
Presby. Wo. Bd. For. Miss., Southwest	76,366
Presby. Wo. Bd. Miss., North Pacific	27,664
Presby. Wo. Bd. Miss., Northwest	319,729 *pp*
Presbyterian Home Miss. Bd	118,682 *qq a*
Presbyterian Home Wo. Bd. Miss	69,147 *rr a*
PRESBYTERIAN, REFORMED	
Presbyterian (Covenanter) Bd. For. Miss	50,380 *ct*
PRESBYTERIAN, REFORMED GENERAL SYNOD	
Presbyterian, Reformed, Gen. Syn. Bd. For. Miss	* 8,241
PRESBYTERIAN, UNITED	
Presbyterian United, Bd. For. Miss	536,177
Presbyterian United, Wo. Miss. Soc	181,009 *ss a*
PRESBYTERIAN, WELSH CALVINISTIC METHODIST	
Calvinistic Methodist Miss. Soc	10,670 *bz a*
REFORMED, CHRISTIAN	
Reformed Christian, Bd. Heathen Miss	40,121
REFORMED IN AMERICA	
Reformed Bd. For. Miss	525,022 *cv*
Reformed Wo. Bd. For. Miss	139,511
Reformed, Bd. Domestic Miss	2,000 *a tt*

NOTE.—Figures for societies in italics are included in the totals of the main society above.

* Figures for 1919.
† Estimate.
** No data available.
†† Incomplete.
a Expended on work included in this report only
cs Not including $4,817 for Armenian Relief. Total income $3,285,445.
jj Not including $12,730 from Canada.
ll Total income $70,710 of which $4,582 is from Cadada.
oo Total income $22,968.
by Income for 9 months only.
bx Includes money from Canada also.
mm Expended through the Original Session Church of Scotland.
cu Including $16,130 for the Building Fund.
di This includes the total amount raised by the Women's Boards though only $830,232 passed through the Board of Foreign Missions.
nn Not including $44, for Home Missions, $84 for Armenian and Syrian Relief, $111 for India Famine Relief and $36 sent to American McAll Association.
dp Not including $814 for Armenian Relief and $244 for India Famine Relief.
pp Not including $523 Armenian and Syrian Relief and $62 for India Famine Relief.
qq Total income $1,522, 672.
rr Total income $805,023.
ct Not including $17,003 for Armenian and Syrian Relief.
ss Total income $357,800.
bz Not including $3,190 for the Famine Fund
cv Not including $3,204 for India Famine sufferers.
tt Total income $329,531.

Table I. Incomes—*Continued*

Society	Income
REFORMED IN THE U. S.	
Reformed Bd. For. Miss	361,848
Reformed Wo. Miss. Soc	33,827
SALVATION ARMY	
Salvation Army	134,107
SCANDINAVIAN ALLIANCE	
Scandinavian Alliance Miss	121,092
SCHWENKFELDERS	
Schwenkfelder Ho. and For. Miss. Soc	2,025 *a*
SWEDISH FREE CHURCH	
Swedish Evang. Free Ch. U. S. of N. A	.....
SWEDISH MISSION COVENANT	
Swedish Evangelical Miss. Covenant	71,804
UNITED BRETHREN IN CHRIST	
United Brethren For. Miss. Soc	230,110
United Brethren Wo. Miss. Assn	89,725
UNITED BRETHREN (OLD CONSTITUTION)	
United Brethren Dom. Fro. and For. Miss	7,560 *cw a*
United Brethren Wo. Miss. Assn	2,957 *a*
UNITED HOLY CHURCH	
United Holy Church, For. Miss. Dept	2,500
UNIVERSALIST	
Universalist General Convention	21,721 *df a*
Universalist Wo. Nat'l Miss. Assn	4,535 *de*
INTERDENOMINATIONAL (Excepting Educational)	
American Bible Society	367,688 *vv a*
American Tract Society	8,548 *ww*
Christian Endeavor Union, World's	10,579 *xx a*
Federal Council of the Churches	128,318 *bq*
Federation Wo. Bds. For. Miss	..... *yy*
For. Miss. Conf., Comm. of Ref. and C	48,615 *zz*
Interchurch World Move., For. Survey Dept	865,467
Latin America Com. on Cooperation	† 5,000 *bc*
Lepers' Miss. Amer. Com	80,797
Santo Domingo, Bd. Christian Work	..... *yy*
Student Volunteer Movement	87,806 *bd*
Sunday School Assn., World's	40,411
W. C. T. U., World's	3,323
Y. M. C. A., Internat'l Com. For. Dept	1,143,084 *dh*
Princeton Mission	35,000
Y. W. C. A. National Bd. For. Dept	* 107,572
INTERDENOMINATIONAL (Educational)	
Am. Univ. at Cairo	93,287
Madras Women's Christian College	* 12,136 *dk*
Fukien Christian Univ., Trustees	38,635 *bf*
Nanking Univ., Trustees	66,000
Peking University	..... *yy*
Pierson Mem. Bib. Sch., Seoul	2,400 *cn*
Union Miss. Med. Col. for Women	7,579 *bg*
Wo. Christian Med. Col. Amer. Com	* 1,293
INDEPENDENT (Excepting Educational)	
Africa Inland Mission	105,074 *bh*
Algerian Miss. Band, Women's	2,000
Am. and For. Christian Union	4,322
Armenia and India Relief Assn	67,362 *bi*
Bible Faith Mission	6,648
Bolivian Indian Mission, N. Y. Br	‡ .....
Bolivian Indian Miss., Pacific Coast Coun	3,960
Broadcast Tract Press	** .....
Central American Mission	45,579

NOTE.—Figures for societies in italics are included in the totals of the main society above.

* Figures for 1919.
† Estimate.
†* No data available.
‡ Incomplete.
a Expended on work included in this report only.
cw Total income $11,757.
df Not including $13 for Armenian Fund.
de Not including $8 for Armenian Relief but includes $325 for Blackmer Home Endowment Fund.
vv Total income $866,759.
ww Total income $137,001.
xx Foreign Fund only.
bq Including the amount paid for French and Belgian Churches which did not pass through the hands of the Foreign Mission Boards. The total of this fund was $245,636 including donations from the Methodist Episcopal, South, Methodist Episcopal, North, and the American Baptist Foreign Mission Society. *Also includes* $8,304 for work in the Canal *Zone.*
yy *No income* except from constituent Societies.
zz Not including $22,167 contributed by the constituent Missionary Societies.
do One third of the total donations to the Interchurch World Movement.
bc Not including $27,220 from constituent Mission Boards.
yy No income except from Constituent Societies.
bd Not including $3,000 from Canada.
dh Not including $19,177 from Canada.
dh Not including $19,177 from Canada.
dk Income in addition to grants from cooperating Boards.
Boards.
bf Not including $43,111 from constituent Boards.
bg In addition to the grants from Constituent Missionary Societies.
cn In addition to income from Constituent Missionary Societies.
bh Not including $266 for Famine Fund.
bi Expended for the support of orphans who are cared for by the regular Missionary Societies but not included in the income of these Societies.

Table I. Incomes—*Continued*

Society	Income
Ceylon and India Gen. Miss., Am. Com	9,212
China Inland Miss. Coun. for N. A	116,136
Christian Herald Miss. Fund	* 22,000 *cx a*
Churches of God, Wo. Miss. Soc. *f*	* 3,227 *cy*
Evangel Mission	4,141
Gospel Miss. Soc	4,429
Harvard Mission	..... *bj*
Holiness National Assn., Miss. Dept	† 26,000
Inland So. American Miss. Un	15,624
International Medical Miss. Soc	6,620
International Miss. Union	..... *yy*
Konia Hospital	592 *bk*
Lebanon Hospital, Am. Com	3,605
McAll Assn., American	80,702 *bl*
Nyasaland Miss., Amer. Com	* 2,485
Pennsylvania Chr. Assn. Univ. For. Dept	14,850 *bm*
Pentecost Faith Mission	3,022
Ramabai Assn., American	4,154
Santal Miss., American Com	13,112
South Africa Gen. Miss., Amer. Coun	55,508
South China Boat Miss	.....
Stearns' Missionary Fund	22,552 *bs a*
Sudan United Miss., Am. Coun	11,486
United Free Gospel and Miss. Soc	18,000 *bw*
Waldensian Aid Society	68,048 *cz*
Wo. Union Miss.nSoc	180,333
World's Faith Miss. Assn	2,500 *bo*
INDEPENDENT (Educational)	
Beirut American Univ., Trustees	240,274
Canton Christian College, Trustees	77,174 *db*
Constantinople Girls' College, Trustees	79,158
Gould Ho. and Industrial Sch., Rome	700
Mackenzie College, Trustees	..... *bp*
Robert College, Trustees	234,511
Yale For. Miss. Soc	67,075

NOTE.—Figures for societies in italics are included in the totals of the main society above.

* Figures for 1919.
† Estimate.
** No data available.
†† Incomplete.
a Expended on work included in this report only.
bw The money raised by this Society is expended through the Christian and Missionary Alliance in their work in China, the Pentecostal Assemblies of God, the South China Holiness Mission (Kwangtung) and the Church Missionary Society for Africa and the East in their work in Benares, India.
cz Expended through regular Missionary Societies.
cy Formerly connected with the General Eldership of the Churches of God.
bj The amount credited to the Harvard Mission in 1919 for $1,500 was for the salary of a teacher in Robert College for 1919 and 1920, consequently only one-half of that amount should have appeared.
bk Hospital closed on account of war. Under Turkish Government. No report last year.
bl Not including $47,695 for War Relief and $36 from the Women's Board of Foreign Missions of the Presbyterian Church.
bm Including $1,500 from the China Medical Board.
bs Total income $87,817.
cz Much of the money contributed through the New Era Movement was given especially for this work.
bo Funds collected by the Society are expended in the support of missionaries under several denominations and also for independent missionaries.
db Not including $3,000 from Canada.
bp No income from the U. S. except a grant from the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Table II. Europe, Excepting Turkey in Europe

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
UNITED STATES						
TOTALS—UNITED STATES	218	4,275	256,071	2,705	....	$2,617,309
ADVENTIST, SEVENTH DAY						
Adventist, Sev. Day, Denom.*	86	157	10,695	.....	....	98,352
Assemblies of God, Miss Dept.	1	.....	.....	.....	....	.....
BAPTIST, NORTHERN CONVENTION						
Baptist American For. Miss. Soc.	.....	2,690	147,315	86	....	1,183,837
BAPTIST, SEVENTH DAY						
Baptist Seventh Day Miss. Soc.	6	.....	96	.....	....	.....
BAPTIST, SOUTHERN CONVENTION						
Baptist Southern For. Miss. Bd.	2	56	1,369	535	....	3,051
BRETHERN, CHURCH OF THE (DUNKER)						
Brethren, Gen. Miss. Bd.	6	13	229	.....	....	1,456
BRETHERN, PLYMOUTH						
Brethren Missionaries*	4	.....	.....	.....	....	.....
CHURCH OF GOD						
Church of God, Miss. Bd.	30	.....	.....	.....	....	.....
CONGREGATIONAL CHURCHES						
American Bd. Comm. For. Miss.	48	146	2,668	1,792	....	5,545
Wo. Bd. Miss. Boston	8	.....	.....	400	....	.....
Wo. Bd. Miss. Interior	7	.....	.....	.....	....	.....
DISCIPLES OF CHRIST						
Christian For. Miss. Soc.	.....	16	1,993	....	..	4,152
EVANGELICAL ASSOCIATION						
Evangelical Assn. Miss. Soc.	.....	159	25,421	.....	....	148,556
METHODIST EPISCOPAL						
Methodist Epis. For. Bd. Miss.	19	1,035	64,400	232	....	1,166,162
Meth. Epis. For. Wo. Miss. Soc.	4	1	.....	.....	....	.....
METHODIST EPISCOPAL SOUTH						
Methodist Epis., South Bd. Miss.	1	.....	.....	.....	....	.....
NEW JERUSALEM CHURCH						
New Jerusalem Ch., Bd. Miss.	7	3	600	.....	....	.....
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	1	.....	.....	.....	....	.....
SALVATION ARMY						
Salvation Army	1	.....	.....	.....	....	.....
INTERDENOMINATIONAL (Excepting Educational)						
Y. M. C. A. Int'l Com. For. Dept.	2	.....	.....	.....	....	1,200
INDEPENDENT (Excepting Educational)						
Am. and For. Christian Union	4	.....	200	.....	....	5,000
INDEPENDENT (EDUCATIONAL)						
Gould Ho. and Ind. Sch., Rome	.....	.....	.....	60	....	.....

NOTE.—Figures for societies in italics are included in the totals of the main society above.
* Figures for 1919.

Table III. Latin America, The West Indies, Mexico, Central America, South America

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
GRAND TOTALS—CANADA AND U. S.	1,762	3,275	137,457	57,868	43	$828,268
CANADA						
TOTALS—CANADA	54	529	2,166	17,911	3	13,379
BAPTIST						
Baptist, Canad. For. Miss. Bd.	13	.....	73	40	1	100
CHURCH OF ENGLAND						
Church of England, Miss. Soc. *a*	1	.....	.....	.....	....	.....
PRESBYTERIAN						
Presbyterian Church, Canada, Bd. For. Miss.	32	529	2,093	17,871	2	13,279
INDEPENDENT (Excepting Educational)						
Inland South America Un., Canada	2	.....	.....	.....	....	.....
San Pedro Miss. Canadian Com.	6	.....	.....	.....	....	.....
UNITED STATES						
TOTALS—UNITED STATES	1,708	2,746	135,291	39,957	40	814,889
ADVENTIST, SEVENTH DAY						
Adventist, Seventh Day Denom.	197	189	6,504	705	6	76,424
ASSEMBLIES OF GOD						
Assemblies of God, Miss. Dept.	24	5	.....	.....	....	.....
BAPTIST, NATIONAL CONVENTION						
Lott Carey Bapt. For. Miss. Soc.	2	19	.....	.....	....	.....
Baptist, Nat'l For. Miss. Bd.	17	.....	700	.....	....	.....
BAPTIST, NORTHERN CONVENTION						
Baptist Amer. Ho. Miss. Soc.	29	73	6,413	1,378	2	34,120
Bapt., Amer. Ho. Wo. Miss. Soc.	24	36	.....	.....	....	.....
BAPTIST, SEVENTH DAY						
Baptist, Seventh-Day Miss. Soc.	2	.....	31	.....	....	.....
BAPTIST, SOUTHERN CONVENTION						
Baptist Southern, For. Miss. Bd.	117	296	24,957	3,733	1	189,399
Baptist Southern, Ho. Miss. Bd.*	12	62	2,700	1,419	....	12,442
BRETHREN CHURCH (PROGRESSIVE)						
Brethren, For. Miss. Soc.	6	4	.....	.....	....	.....
BRETHREN, PLYMOUTH						
Brethren Missionaries* *d*	15	.....	.....	.....	....	.....
CHRISTIAN AND MISS. ALLIANCE						
Christian and Mission. Alliance	41	35	2,286	.....	....	9,172
CHRISTIAN DENOMINATION						
Christian Church For. Miss. Bd.	4	5	356	*d*	....	410
CHURCH OF GOD						
Church of God, Miss. Bd.	8	†19	.....	.....	....	.....
CONGREGATIONAL CHURCHES						
American Bd. Comm. For. Miss.	19	32	580	363	....	1,760
Wo, Board Miss., Boston	6	.....	.....	168	....	.....
Wo. Bd. Miss. Interior	3	.....	.....	.....	....	.....
American Miss. Assn.	11	8	801	20	2	347
DISCIPLES OF CHRIST						
Christian Wo. Bd. Miss.	41	60	3,154	1,482	....	8,503
EPISCOPAL						
Prot. Epis. Dom. For. Miss. Soc.	84	153	10,262	1,855	5	46,690
EVANGELICAL SYNOD						
Evangelical, For. Miss. Bd.	1	.....	.....	.....	....	.....
FRIENDS (ORTHODOX)						
Friends American Bd. For. Miss.	44	90	1,599	1,507	....	10,154
Friends California Bd. Miss.	14	24	1,037	106	1	1,382
HOLINESS CHURCH (INTERN'L APOS.)						
Holiness International Bd. For. Miss.*	10	14	890	.....	....	520
LUTHERAN, UNITED						
Lutheran Un., Bd. For. Miss.	8	10	300	.....	....	.....
Lutheran West Indies Miss. Bd.	17	16	2,001	222	4	7,910
MENNONITE AND AMISH MENNONITE						
Mennonite Bd. Miss. and Char.	4	.....	.....	.....	....	.....
MENNONITE BRETHREN IN CHRIST						
Mennonite Penn. Conf. Bd. For. Mission	7	4	.....	.....	....	.....

* Figures for 1919.
† Estimate.
d Educational work done through other agencies

Table III. Latin America, The West Indies, Mexico, Central America, South America—*Continued*

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
METHODIST EPISCOPAL						
Methodist Epis. For. Bd. Miss.	209	368	10,141	7,110	3	217,871
Methodist Epis. For. Wo. Miss. Soc.	26	41	.....	3,002	....	.....
Method. Epis. Ho. Bd. Miss.	10	31	3,041	.....	....	2,461
Method. Epis. Ho. Wo. Miss. Soc.	4	7	.....	350	....	.....
METHODIST EPISCOPAL, AFRICAN						
Meth. Epis. African Miss. Dept.	26	13	1,570	.....	....	662
METH. EPIS. AFRICAN ZION						
Method. Epis. Zion Miss. Soc.	2	.....	56	43	....	149
METHODIST EPISCOPAL, SOUTH						
Methodist Epis. South Bd. Miss.	149	260	17,008	3,435	3	104,610
METHODIST, FREE						
Methodist Free Gen. Miss. Bd.	13	19	83	174	....	333
MORAVIAN CHURCH						
Moravian Church	67	164	16,166	*c*7,595	....	.....
NAZARENE CHURCH						
Nazarene Ch. Gen. Miss. Bd.	20	30	383	56	1	545
PENIEL MISSIONS						
Peniel Miss. Soc.	3	*12	.....	.....	....	.....
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	1	12	.....	.....	....	.....
PRESBYTERIAN, ASSO. REFORMED						
Presbyterian Asso. Ref. Bd. For. Miss.	4	11	.....	250	1	.....
PRESBY, IN THE U. S. (SOUTH)						
Presby., Exec. Com. For. Miss. (South)	63	65	6,983	1,705	....	33,436
PRESBY, IN THE U. S. A. (NORTH)						
Presbyterian For. Miss. Bd.	139	289	*k*4,398	3,317	4	21,016
Presby. Wo. Bd. For. Miss. (N. Y.)	11	.....	.....	.....	....	.....
Presby. Wo. Occidental Bd. For. Miss.	8	.....	.....	.....	....	.....
Presby. Wo. For. Miss. Soc. Phila.	23	.....	.....	.....	....	.....
Presby. Wo. Bd. For. Miss. Southwest	13	.....	.....	.....	....	.....
Presby. Wo. Bd. Miss. Northwest	24	.....	.....	.....	....	.....
Presbyterian Home Miss. Bd.	11	69	4,573	138	....	29,393
Presby. Home Wo. Bd. Miss.	29	50	.....	1,778	4	.....
REFORMED IN AMERICA						
Reformed Bd. Domestic Miss.	2	.....	60	.....	....	.....
SALVATION ARMY						
Salvation Army	4	.....	.....	.....	....	.....
SCANDINAVIAN ALLIANCE						
Scandinavian Alliance Miss.	19	†9	.....	35	....	.....
UNITED BRETHREN IN CHRIST						
United Brethren For. Miss. Soc.	7	15	1,508	7	....	3,780
INTERDENOMINATIONAL (Excepting Educational)						
American Bible Society	38	53	.....	.....	....	.....
Santo Domingo Bd. Christian Work	1	2	.....	.....	....	.....
Sunday School Assn., World's	1	.....	.....	.....	....	.....
W. C. T. U., World's	1	.....	.....	.....	....	.....
Y. M. C. A. Int. Com. For. Dept.	47	.....	.....	.....	....	.....
Y. W. C. A. Natl. Bd. For. Dept.	12	.....	.....	.....	....	.....
INDEPENDENT (Excepting Educational)						
Bolivian Ind. Miss., N. Y. Br.**	.....	.....	.....	.....	....	.....
Bolivian Indian Miss., Pacific Coast Br.	12	.....	.....	.....	....	.....
Central American Mission	30	88	4,750	.....	3	1,400
Inland So. Amer. Miss. Un.	8	.....	.....	.....	....	.....
Stearns' Missionary Fund	2	.....	.....	.....	....	.....
INDEPENDENT (Educational)						
Mackenzie College, Trustees	23	28	.....	1,110	....	.....

NOTE.—Figures for societies in italics are included in the totals of the main society above.

* Figures for 1919.
** No data available.
† Estimate.
c Dr. de Schweinitz says that the United States has taken over the schools.
k Under the Christian and Missionary Alliance.

le IV. Non-Christian World, Turkey in Europe, Asia, Africa, Oceania

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
TOTALS—CANADA AND	10,238	51,140	945,845	561,738	912	$1,431,374
CANADA						
—CANADA.....	862	2,339	30,358	34,150	90	40,955
BAPTIST						
Canadian For. Miss. Bd.....	94	780	12,751	10,489	16	3,563
CHURCH OF ENGLAND						
England, Miss. Soc.....	e67	125	285	1,159	4	.....
Eng. Wo. Aux. Mis. Soc......	30	2	.....	.....	....	.....
CONGREGATIONAL						
tional Can. For. Miss. Soc.....	17	70	500	3,500	2	300
tional Canadian Wo. Bd. Miss...	7	.....	.....	.....	....	.....
HOLINESS						
Movement Church.....	14	54	1,340	500	....	7,050
MENNONITES						
ethren, Ont. Conf. Miss. Soc.*..	10	.....	.....	.....	....	.....
METHODIST						
t Ch., Can., Miss. Soc.....	260	384	b2,304	9,573	16	9,958
ist Ch. Canada Wo. Miss. Soc...	70	191	.....	3,085	2	.....
PRESBYTERIAN						
ian Ch., Canada, Bd. For. Miss.	263	851	11,637	8,841	35	20,084
erian Ch. Canada Wo. Miss. (W).....	166	.....	.....	1,325	15	.....
INTERDENOMINATIONAL (Excepting Educational)						
A., Canada, For. Dept.....	6	.....	.....	.....	....	.....
INTERDENOMINATIONAL (Educational)						
stian Med. Col., Toronto Com. *c*.	9	.....	.....	.....	....	.....
INDEPENDENT (Excepting Educational)						
id India Gen. Miss., Can. Br. *c*.	2	.....	.....	.....	....	.....
and Miss., Toronto Off. *c*.....	60	.....	.....	.....	....	.....
erior Miss.*.....	49	.....	1,541	88	17	.....
UNITED STATES						
—UNITED STATES.....	9,376	48,801	915,487	527,588	822	$1,390,419
ADVENT CHRISTIAN						
American Miss. Soc.....	16	60	1,100	1,000	2	.....
Wo. Ho. and For. Miss. c.	7	71	285	910	3	231
ADVENTIST, SEVENTH DAY						
, Sev. Day Denom.*.....	450	882	7,703	10,223	30	86,343
ASSEMBLIES OF GOD						
s of God, Miss. Dept.....	140	12	.....	.....	....	.....
BAPTIST CHURCHES						
Gen. Coun. Cooperating Miss....	6	.....	.....	.....	....	.....
BAPTIST, GENERAL						
Gen. For. Miss. Soc.	2	3	60	.....	....	.....
ST, NATIONAL CONVENTION						
y, Bapt. For. Miss. Soc.....	14	10	*1,000	*150	*2	* 250
ational For. Miss. Bd.....	17	113	50,241	505	....	2,245
ST, NORTHERN CONVENTION						
mer. For. Miss. Soc.....	766	6,979	194,373	89,752	86	131,898
Amer. For. Wo. Miss. Soc......	237	2,165	.....	42,143	37	.....
BAPTIST, SCANDINAVIAN						
Scandinavian Denom.....	17	38	1,600	9	....	700
BAPTIST, SEVENTH DAY						
Seventh Day Miss. Soc.....	16	20	124	241	2	.....
ST, SOUTHERN CONVENTION						
outh. For. Miss. Bd.....	227	658	30,027	14,246	25	50,011
N, CHURCH OF THE (DUNKER)						
Gen. Miss. Bd.....	112	272	2,488	3,194	8	746
REN CHURCH (PROGRESSIVE)						
For. Miss. Soc.....	3	.....	.....	.....	....	.....
REN IN CHRIST (DUNKERS)						
Christ For. Miss. Bd.....	33	33	900	1,870	5	1,718

gures for societies in italics are included in the totals of the main society above.
for 1919.
e.
rdained man and his wife working in
are under "Jerusalem and the East
and one unmarried working in Egypt under the "Church Missionary Society for Africa and the East."
b Not including Japan, as converts are members of the Nippon Methodist Kyokwai (Japan Methodist Church).
c Missionaries sent out from Canada only.

Table IV. Non-Christian World, Turkey in Europe, Asia, Africa, Oceania—*Continued*

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
BRETHREN, PLYMOUTH						
Brethren Missionaries*	26	.....	.....	.....	....	.....
CHRISTIAN AND MISS. ALLIANCE						
Christian and Miss. Alliance	262	633	9,401	8,377	....	11,428
CHRISTIAN DENOMINATION						
Christian Ch. For. Miss. Bd.	10	16	1,330	*d*	....	1,671
CHURCH OF GOD						
Church of God For. Miss. Bd.	26	73	.....	100	....	.....
CHURCHES OF GOD, GENERAL ELDERSHIP						
Churches of God, Miss. Bd.	8	28	200	†200	....	.....
Churches of God Wo. Gen. Miss. Soc.	8	28	200	†200	....	.....
CONGREGATIONAL CHURCHES						
Amer. Bd. Comm. For. Miss.	727	4,687	51,635	45,154	68	$60,362
Wo. Bd. Miss. Boston	117	3	.....	5,686	37	.....
Wo. Bd. Miss. Interior	107	.....	.....	.....	6	.....
Wo. Bd. Miss. Pacific	9	.....	.....	.....	2	.....
American Miss. Assn. f	8	.....	.....	.....	....	.....
DISCIPLES OF CHRIST						
Christian, For. Miss. Soc.	181	930	16,027	10,988	28	9,328
Christian, Wo. Bd. Miss.	76	715	7,675	5,418	16	3,822
EPISCOPAL						
Prot. Epis. Dom. and For. Miss. Soc.	279	1,530	13,684	13,149	14	59,758
EPISCOPAL, REFORMED						
Reformed Epis. Bd. For. Miss.*	4	17	62	.....	1	.....
EVANGELICAL ASSOCIATION;						
Evangelical Assn. Miss. Soc.	39	129	1,363	1,150	2	1,207
Evan. Assn. Wo. Miss. Soc.	16	83	.....	1,150	....	.....
EVANGELICAL, UNITED						
Evangelical Un. Ho. and For. Miss. Soc.	*w*40	87	877	770	4	6,696
EVANGELICAL SYNOD						
Evangelical For. Miss. Bd.	16	296	1,881	3,406	6	29,092
FRIENDS (ORTHODOX)						
Friends Phila. For. Miss. Assn.	12	20	*†750	338	....	470
Friends American Bd. For. Miss.	27	114	171	3,698	6	154
Friends Ohio For. Miss. Soc.	14	68	547	494	5	.....
HEPHZIBAH FAITH MISS. ASSN.						
Hephzibah Faith Miss. Assn.*	13	20	249	.....	....	326
HOLINESS CHURCH, INTERNATIONAL						
Holiness Internat'l Bd. For. Miss.*	20	11	323	119	....	.....
LUTHERAN BRETHREN						
Lutheran Brethren, Bd. Miss.	20	20	309	393	....	1,000
LUTHERAN, DANISH UNITED						
Luth. Danish United Miss. Bd.	6	18	140	35	....	2,000
LUTHERAN FREE CHURCH						
Lutheran Free Church Bd. Miss.	29	134	653	376	3	694
LUTHERAN, JOINT SYNOD OF OHIO						
Luth. Ohio Syn. Bd. For. Miss.	6	169	1,218	2,758	*j*2	334
LUTHERAN, NORWEGIAN						
Lutheran, Norw. Bd. For. Miss.	145	984	7,673	3,631	7	5,105
LUTHERAN SYNOD OF IOWA						
Lutheran, Iowa, Bd. For. Miss.	51	58	4,336	2,112	....	905
LUTHERAN SYNOD, CONFERENCE						
Lutheran Missouri Synod Bd. For. Miss.	41	130	312	3,008	1	1,626
LUTHERAN, UNITED						
Lutheran Un. Bd. For. Miss.	112	1,836	36,439	18,118	9	42,547
Lutheran Un. Wo. Miss. Soc.	35	.....	.....	.....	....	.....
LUTHERAN, AUGUSTANA						
Lutheran Augustana China Miss. Soc.*	30	32	293	374	2	203
LUTHERAN INTER-SYNODICAL						
Luth. Inter-Synodical Orient Miss. Soc.	7	.....	.....	.....	....	.....
MENNONITE AND AMISH MENNONITE						
Menn. Bd. Miss. and Charities	21	95	703	788	5	263

NOTE.—Figures for societies in italics are included in the totals of the main society above.

* Figures for 1919.
† Estimate.
d Educational work done through other agencies.
f Missionaries supported in Angola are under the American Board.
w Not including one ordained man and his wife in Nigeria who are working under the Sudan United Mission.

Table IV. Non-Christian World, Turkey in Europe, Asia, Africa, Oceania—*Continued*

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
MENNONITE BRETHREN						
Menn. Brethren Ch. For. Miss.*	9	127	2,200	500	2	.....
MENNONITE BRETHREN IN CHRIST						
Mennonite, Mich., For. Miss. Bd	2	.....	.....	.....	....	.....
Mennonite, Neb., For. Miss. Bd	2	.....	.....	.....	....	.....
Mennonite Penn. Conf. Bd. For. Miss. ....*l*	21	.....	.....	.....	....	.....
MENNONITE, CONF. OF DEFENSELESS						
Congo Inland Miss	14	30	100	600	2	†100
MENNONITE, GENERAL CONFERENCE						
Menn. Gen. Conf. Bd. For. Miss	27	90	905	750	4	.....
MENNONITE (KRIMMER BRUEDER-GEMEINDE)						
Mennonite China Miss. Soc	34	68	373	600	2	300
METHODIST EPISCOPAL						
Methodist Epis. For. Bd. Miss	1,194	12,928	160,989	93,043	94	464,993
Methodist Epis. For. Wo. Miss. Soc	387	3,328	.....	50,403	51	.....
METHODIST EPISCOPAL, AFRICAN						
Meth. Epis. African Miss. Dept	55	116	6,877	.....	....	2,864
METHODIST EPIS. AFRICAN ZION						
Methodist Epis. Zion Miss. Soc	20	186	15,000	2,264	....	3,120
METHODIST EPISCOPAL, SOUTH						
Methodist Epis. South Bd. Miss	253	777	18,074	11,677	17	48,713
METHODIST, FREE						
Methodist Free Gen. Miss. Bd	88	198	2,142	2,656	5	5,898
METHODIST PROTESTANT						
Methodist Prot. Bd. For. Miss	6	54	2,549	1,356	1	4,171
Meth. Prot. Wo. For. Miss. Soc.*	5	33	410	369	1	18,100
METHODIST, WESLEYAN						
Meth. Wesleyan Am. Miss. Soc	26	.....	.....	.....	1	.....
METROPOLITAN CHURCH ASSN.						
Burning Bush Mission	8	.....	.....	.....	....	486
NAZARENE CHURCH						
Nazarene Ch., Gen. Miss. Bd	66	93	571	450	7	1,762
NEW JERUSALEM CHURCH						
New Jerusalem Ch. Bd. Miss	4	.....	.....	.....	....	.....
PENIEL MISSIONS						
Peniel Miss. Soc	8	.....	.....	.....	....	.....
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	12	36	200	300	....	250
PRESBYTERIAN, ASSO. REFORMED						
Presb. Asso. Ref. Bd. For. Miss	8	24	*400	*100	3	*550
PRESBYTERIAN, CUMBERLAND						
Presby. Cumb. Wo. Bd. Miss	.....	18	595	360	....	297
PRESBYTERIAN IN THE U. S. (SOUTH)						
Presby., Exec. Com. For. Miss. (South)	321	1,142	34,854	23,750	29	46,107
PRESBYTERIAN IN THE U. S. A. (NORTH)						
Presbyterian For. Miss. Bd	1,263	6,514	147,727	74,969	172	141,985
Presby. Wo. Bd. For. Miss. (N. Y.)	172	.....	.....	.....	....	.....
Presby. Wo. Occidental Bd. For. Miss.	77	.....	.....	.....	....	.....
Presby. Wo. Bd. For. Miss. Phila.	270	.....	.....	.....	....	.....
Presby. Wo. Bd. For. Miss. Southwest	55	.....	.....	.....	....	.....
Presby. Wo. Bd. Miss. North Pacific	18	.....	.....	.....	....	.....
Pres. Wo. Bd. Miss., Northwest	186	.....	.....	.....	....	.....
PRESBYTERIAN, REFORMED						
Presbyterian (Covenanter), Bd. For. Miss.	50	63	840	990	7	798
PRESBYTERIAN, REF. GEN. SYNOD.						
Presby. Ref. Gen. Syn. Bd. For. Miss	4	19	24	.....	2	.....
PRESBYTERIAN, UNITED						
Presby. United Bd. For. Miss	196	1,574	46, 791	30,594	19	81,103
Presby. United Wo. Miss. Soc. *a*	110	91	.....	.....	13	.....
PRESBYTERIAN, WELSH, CALVINISTIC METHODIST						
Calvinistic Methodist Miss. Soc	4	*10	32	*167	2	143
REFORMED CHRISTIAN						
Reformed, Christian, Bd. For. Miss	3	.....	.....	.....	....	.....

NOTE.—Figures for societies in italics are included in the totals of the main society above.
* Figures for 1919.
† Estimate.
l Includes one Leper Asylum.
a Work done under the Christian and Missionary Alliance.

Table IV. Non-Christian World, Turkey in Europe, Asia, Africa, Oceania—*Continued*

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
REFORMED IN AMERICA						
Reformed Bd. For. Miss.	160	749	7,361	16,881	20	25,108
REFORMED IN THE U. S.						
Reformed Bd. For. Miss.	85	310	4,100	2,148	6	7,877
SALVATION ARMY						
Salvation Army	28	.....	.....	.....	....	.....
SCANDINAVIAN ALLIANCE						
Scandinavian Alliance Miss.	115	117	.....	†238	2	.....
SCHWENKFELDERS						
Schwenkfelder Ho. and For. Miss. Soc. t.	2	.....	.....	.....	....	.....
SWEDISH MISSION COVENANT						
Swedish Evan. Miss. Covenant	31	120	1,991	1,160	3	3,289
UNITED BRETHREN IN CHRIST						
United Brethren For. Miss. Soc.	66	183	6,848	2,195	6	14,888
UN. BRETHREN (OLD CONSTITUTION)						
Un. Brethren Dom. Fro. and For. Miss.	5	3	55	90	2	450
UNITED HOLY CHURCH						
United Holy Church, For. Miss. Dept.	4	1	.....	.....	....	.....
UNIVERSALIST						
Universalist Gen. Convention*	7	8	560	150	....	400
Universalist Wo. Nat'l Miss. Assn.	3	.....	.....	.....	....	.....
INTERDENOMINATIONAL (Excepting Educational)						
American Bible Society*	21	370	.....	.....	....	.....
Sunday School Assn., World's	8	2	.....	.....	....	.....
W. C. T. U. World's	1	1	.....	.....	....	.....
Y. M. C. A. International Com. For. Dept.	280	.....	.....	.....	....	.....
Princeton Mission	18	.....	.....	.....	....	.....
Y. W. C. A. Nat. Bd. For. Dept.	96	.....	.....	.....	....	.....
INTERDENOMINATIONAL (Educational)						
Am. Univ. at Cairo	8	7	.....	142	....	.....
Madras Women's Christ. Col. *bc	8	7	.....	85	....	.....
Fukien Christian Univ. Trustees	*q*22	6	.....	105	....	.....
Nanking Univ. Trustees *v*	27	58	.....	830	2	.....
Union Miss. Med. Coll. for Women *bc**	4	2	.....	35	2	.....
INDEPENDENT (Excepting Educational)						
Africa Inland Mission	146	152	733	3,269	22	.....
Bible Faith Mission	.....	102	3,300	1,300	....	.....
China Inland Miss. Coun. for N. A. *t*	69	.....	.....	.....	....	.....
Chs. of God, Wo. Miss. Soc. *	1	9	11	80	....	35
Evangel Mission	5	24	242	73	....	271
Gospel Miss. Soc.	5	15	.....	595	4	.....
Harvard Mission	*r*1	.....	.....	.....	....	.....
Holiness National Assn., Miss. Dept.	15	39	400	175	1	.....
International Reform Bureau	4	3	.....	.....	....	.....
Konia Hospital *s*	*t*5	.....	.....	.....	....	.....
Nyasaland Miss., Amer. Coun.*	*t*3	.....	.....	.....	....	.....
Penn. Chr. Assn. Univ. For. Dept.	*be*2	.....	.....	.....	....	.....
Pentecost Faith Mission	8	.....	.....	30	....	.....
Santal Mission, Amer. Com. *t*	3	.....	.....	.....	....	.....
So. Af. Gen. Miss., Am. Coun. *t*	14	.....	.....	.....	....	.....
South China Boat Miss.	5	4	24	18	1	.....
Stearns' Missionary Fund	3	.....	.....	.....	....	.....
Sudan United Miss., Am. Coun.	8	17	52	420	2	.....
Wo. Union Miss. Soc.	24	106	.....	1,486	10	3,165
INDEPENDENT (Educational)						
American Univ. of Beirut, Trustees	67	46	.....	987	4	.....
Canton Christian Col., Trustees	40	*60	.....	*856	1	.....
Constantinople Girls' Col., Trus.	24	32	.....	580	....	.....
Robert College, Trustees	64	39	.....	650	2	.....
Yale For. Miss. Soc.	46	20	.....	361	2	.....

NOTE.—Figures for societies in italics are included in the totals of the main society above.

* Figures for 1919.
† Estimate.
v Not including 13 unordained men and wives who are supported by other societies.
bc The members of the staff are those not under appointment as missionaries of the constituent Societies.
q The staff of the Fukien Christian University is already included in the Constituent Missionary Societies; it is not therefore, included in the total.
r An instructor in Robert College.
s The hospital is under Turkish Control at present.
t Missionaries sent out from America only.
be Not including Dr. Snoke and his wife who are partially supported by the Society.

HOME MISSION STATISTICS

(From Report of Home Missions Council and Council of Women for Home Missions)

A full statistical statement of the Home Mission work of the country is at present impossible to give. Apart from the ordinary difficulties of preserving and reporting accurately and fully the data of all expenditures in large and diversified operations, difficulties due chiefly to the personal equation, especially in cases involving much voluntary service, the difficulties in the Home Mission field are multiplied and intensified by the fact that the field itself is divided.

1. Denominational Home Mission Societies, technically so named, are but a part of the agencies employed.

2. In addition to Home Mission Societies, and distinct from them, some denominations have Church Erection Boards, Publication and Sunday School Societies, Freedmen's Bureaus, Social Service Commissions, Boards of Education, and other organizations doing denominational Home Mission work.

3. Each denomination has also, in lesser areas than the nation, organizations supplementing the work of the larger Home Mission agencies, as in States, dioceses, synods, conferences, conventions, districts, associations, presbyteries, counties, cities, towns, villages, and parishes.

4. Every local church, in proportion as it seeks to minister broadly to its environment, is a Home Mission agency, and those parts of its expenditures which are local and yet are not for self-maintenance, are essentially Home Missionary in character.

5. Then there are great interdenominational agencies in the Home Mission field, the Young Men's Christian Association, the Young Women's Christian Association, the Bible Societies, the Tract Societies, the Salvation Army, and similar bodies.

6. A host of organizations, charitable, philanthropic, educational, and civic, supplement the work of the Church.

7. The Government itself, of nation, State, and municipality, also contributes to efforts supplementing the Home Mission work of the Church.

For a complete statement, the expenditures and activities of all these varied agencies would need to be assembled. This has never been done. The following tables, therefore, while complete in their way, are but partial, and partial too, because not all organizations, which can, report as they should.

NAME OF DENOMINATION AND ORGANIZATION.

1 *Adventist*—American Advent Missionary Society
2 *Baptist*—American Baptist Home Mission Society
3 American Baptist Publication Society
4 Woman's American Baptist Home Mission Society
5 Home Mission Board, Southern Baptist Convention
6 Scandinavian Independent Baptist
7 *Brethren*—General Mission Board, Church of the Brethren
8 *Christian*—Christian Woman's Board of Missions
9 Mission Board of the Christian Church
10 *Congregational*—American Missionary Association
11 Congregational Church Building Society
12 Congregational Home Missionary Society
13 Congregational Education Society
14 *Disciples of Christ*—American Christian Missionary Society
15 Board of Church Extension, A. C. M. S
16 *Evangelical*—Missionary Society, Evengalical Association
17 Woman's Missionary Society, Evangelical Association
18 Home and Foreign Missionary Society, United Evangelical Church
19 Swedish Evangelical Mission Covenant of America
20 Home Mission Board, Evangelical Synod of N. A
21 *Friends*—Five Years Meeting, Friends in America
22 *Lutheran*—English Home Hission Board of the General Council
23 Evangelical Lutheran, Joint Synod of Ohio and Other States
24 West Indies Mission Board, United Lutheran Church in America
25 Woman's Miss. Soc. Augustana Synod, Evan. Lutheran Church of N. A.
26 Immigrant Mission Board of the United Lutheran Church in America
27 United Lutheran Church in America
28 *Methodist*—Freemen's Aid Society, Methodist Episcopal Church
29 Home and Foreign Missionary Dept., African M. E. Church
30 Woman's Home Missionary Society, M. E. Church
31 Woman's Parent Mite Missionary Society, African M. E. Church
32 Board of Church Extension, M. E. Church, South
33 Board of Missions, M. E. Church, South, Home Dept
34 Woman's Dept. Methodist Episcopal Church, South
35 General Mission Board, Free Methodist Church
36 Board of Home Missions, Methodist Protestant Church
37 Missionary Society, Wesleyan Methodist Connection of America
38 Board of Home Missions and Church Extension, M. E. Church
39 *Moravian*—Board of Church Extension, American Moravian Church
40 *Presbyterian*—Board of Home Missions, Presbyterian Church, U. S. A.
41 Board of Missions for Freedmen, Presbyterian Church, U. S. A.
42 Presbyterian Board of Publication and Sabbath School Work
43 Board of Church Erection Fund, Gen. Assembly, Presbyterian Church, U.
44 Executive Committee of Home Missions, Presbyterian Church, U. S.
45 Presbyterian Committee of Publication, Southern Presbyterian Church
46 Board of Home Missions, United Presbyterian Church of N. A
47 Board of Church Extension, United Presbyterian Church of N. A
48 Associate Reformed Presbyterian Synod of the South
49 Central Board of Missions, Reformed Presbyterian Church
50 *Protestant Episcopal*—Domestic and Foreign Missionary Society
51 *Reformed*—Board of Domestic Missions, Reformed Church in America
52 Board of Home Missions, Reformed Church in U. S
53 Boards of Missions, Christian Reformed Church
54 *United Brethren*—Home Miss. Soc., United Brethren in Christ
55 *Universalist*—Universalist General Convention
56 Women's National Missionary Association, Universalist Church
57 Woman's Universalist Missionary Society of Massachusetts
58 *Miscellaneous*—American Bible Society
59 American Seamen's Friend Society
60 American Tract Society
61 Church of the New Jerusalem, Board of Home and Foreign Missions
62 General Convention of the New Jerusalem Church
63 Mennonite Board of Missions and Charities

	Year Ending Report	Total Appropriation.	Raised and Appropriated Outside Board.	Missionaries Fully Supported By Board	Missionaries Partly Supported By Board	Native Workers	Church Sustentation (Support of Churches)	Church and Parsonage Buildings
1	Sept. 30, 1920	56,066.17					4,644.13	
2	Apr. 30, 1920	1,117,807.55		64	444	75	374,010.00	115,776.89
3	Apr. 30, 1920	287,477.00		132				
4	Apr. 30, 1920	388,406.00		366	66	49		
5	May 1, 1919	736,678.00		299	1,407		125,000.00	125,017.00
6	"	10,500.00	3,000.00	5	4		3,000.00	
7	Feb. 28, 1921	5,300.00	200,000.00		50			
8	Sept. 30, 1920	355,770.39	3,404.94	139	44	42		
9	Oct. 1, 1920	22,315.86	12,000.00	3	33		8,300.00	
10	Sept. 30, 1920	696,942.87		711	115	25	35,500.00	1,000,000.00
11	1920	501,144.81						465,844.15
12	Mar. 31, 1920	723,377.00			1,437			
13	June 1, 1920	122,315.80						
14	Sept. 30, 1920	442,865.07						
15								260,745.00
16	Sept. 1, 1920	119,060.00	275,750.00	10	510	2	81,500.00	
17	June 1, 1920	31,346.47	14,173.99	5		2		
18	Oct. 1, 1920	120,635.00	75,744.00		300			14,101.00
19	"	37,518.00						
20	Feb. 1921	70,000.00		10	82		60,000.00	5,000.00
21		63,110.00		11	10		7,260.00	
22	"	134,874.30		16	67			
23	"	60,000.00	167,121.39	1	116			74,727.07
24	Dec. 31, 1919	50,000.00	3,500.00	11	2	14		
25	Apr. 30, 1920	15,987.16		1	3			
26	July 31, 1920	20,000.00	2,400.00	4	13			
27	1920	1,371,307.94	1,029,309.13	14	249			201,222.19
28	June 30, 1920	432,389.78		19	300			
29	1920	7,141.30	82,124.70		10	10		
30	July 31, 1920	1,396,517.00	3,360.00	559		7		
31	Mar. 31, 1920	11,256.80						
32	Mar. 31, 1919							373,093.50
33	1920	872,044.00	285,000.00	65	211	35		130,000.00
34	Jan. 1, 1920	258,548.91		50	20	6		
35	Oct. 1920	9,728.00		7	3	5	960.00	5,350.00
36	Apr. 30, 1920	142,565.31	30,000.00	3	32		16,124.35	120,410.96
37	"							
38	Oct. 31, 1920	6,018,120.50		496	3,870	111	2,155,349.76	2,556,438.91
39	Apr. 30, 1920	11,625.00	15,843.15		28			2,505.00
40	Mar. 31, 1921	1,818,450.00	1,200,000.00		1,270		774,962.00	150,000.00
41	Jan. 1, 1921	256,982.47		96	576	672	64,540.82	15,000.00
42	Mar. 31, 1920	426,539.65		193				
43	Apr. 30 1920	76,143.13	16,205.98					93,425.92
44	Mar. 31, 1920	429,631.00	35,431.00	377	356	31	74,202.00	52,157.00
45	1920	98,000.00	22,000.00	15	30			
46	Mar. 31, 1920	229,717.00	93,265.00	69	182			
47	Apr. 30, 1919	79,949.36	16,648.08					66,658.00
48	Apr. 1921	41,000.00	3,000.00	2	26	9	10,800.00	
49	"	1,625.00		4	2			
50	Dec. 31, 1920	1,550,986.00	700,000.00	479	308	103	836,508.00	
51	May 1, 1920	337,339.97						51,635.37
52	June 30, 1920	268,000.00	10,000.00	17	244	20	134,000.00	134,000.00
53	Dec. 31, 1920	119,122.98		21	6	6	18,193.00	7,004.38
54	Mar. 31, 1920	75,800.00	54,759.00	131				
55	Sept. 30, 1920	20,000.00			31			
56	Oct. 1, 1920	16,000.00		8				
57	May 1920	12,608.00			2	2		
58	Dec. 31, 1919	461,232.11		80	201			
59	Mar. 31, 1920	4,750.00		2	6			
60	Mar. 31, 1920	58,422.63		1	45			
61	June 1, 1919	23,000.00		3	5			
62								
63	Apr. 30, 1920	92,123.16	15,360.10	34				3,018.00
	Total	23,135,601.14	3,170,600.46	4,473	12,716	1,226	1,784,854.06	6,023,130.34

	General Evangelism	American Indians	Immigrants	Mountaineers	Negroes	Orientals in America
1	2,000.00				2,000.00	
2	35,198.13	20,283.25			14,803.80	11,055.00
3					6,000.00	3,000.00
4		20,810.00	52,189.00		54,690.00	14,299.00
5	36,765.00	9,223.00	19,451.00	32,227.00	9,161.00	
6	3,500.00					
7						
8	12,069.18	900.00		58,264.79	107,627.33	23,708.82
9			800.00		3,230.89	
10		31,391.00		11,157.00	220,971.00	16,250.00
11					10,915.00	2,900.00
12	10,000.00					
13						
14						
15						
16			7,560.00			
17			5,826.00			
18						
19						
20						
21		5,000.00		1,200.00	6,266.00	785.00
22						
23	50,375.10					
24						
25						
26			11,769.20			
27	9,200.00	23,000.00	8,373.15		17.20	
28					377,723.86	
29						
30		19,045.00	36,860.00	75,590.00	91,409.00	21,850.00
31					22,119.00	
32					9,700.00	
33	25,000.00	37,000.00	68,000.00	20,000.00	270,000.00	
34			2,100.00	42,354.04	15,407.20	13,800.00
35					6,695.00	2,235.00
36						
37						
38	33,345.32	19,500.00	1,200.00	93,235.00	347,107.00	30,223.00
39					600.00	
40		113,988.00	169,310.00	57,635.00		
41	6,120.00					
42					370,645.12	
43			12,205.00	2,500.00		5,000.00
44	17,526.00	5,031.00	33,855.00	60,958.00	43,307.00	1,100.00
45						
46	1,000.00		21,300.00	34,830.00		
47				7,500.00		
48	2,000.00					
49						
50		84,460.00	38,317.00	50,792.00	158,778.00	4,600.00
51		46,197.57	6,090.03	33,963.83	4,155.00	5,976.66
52	300.00	5,000.00	25,000.00		1,500.00	5,000.00
53	20,000.00	55,652.66	1,200.00			
54						
55	1,480.77				1,497.00	
56						
57						
58					16,853.11	
59						
60			2,009.27			
61						
62						
63						
	265,879.50	496,481.48	523,414.65	582,206.66	2,158,374.71	161,782.48

	Spanish Americans	Other Dependent People	Alaska	Hawaii	Philippines	Cuba
1						
2	7,650.00					23,876.77
3	7,000.00					1,500.00
4		30,680.00	8,500.00			6,810.00
5						55,362.00
6						
7						
8	9,979.97					
9						
10	23,958.00		1,800.00	1,000.00		
11	8,300.00					
12	5,300.00		4,000.00			
13						
14		2,254.61				
15						
16						
17		11,346.48				
18						
19			5,950.00			
20						
21			2,840.17			
22						
23						
24						
25						
26						
27		11,567.70	12,000.00			
28						
29						
30	34,980.00	99,145.00	32,770.00	6,215.00		
31						7.00
32	1,809.09					
33		10,000.00				
34	35,772.00	71,125.00				
35						
36						
37						
38	122,495.00		12,150.00	29,906.17		
39						
40	79,062.00	58,970.00	78,745.00			65,000.00
41						
42						
43						
44	13,137.00					
45						
46						
47						
48		5,000.00				
49						
50		700.00	64,905.00	29,590.00	73,999.00	58,579.00
51						
52		3,500.00				
53						
54	41,000.00					
55						
56						
57						
58						
59						
60	4,135.98					2,615.85
61						
62						
63						
	394,579.04	304,288.79	223,660.17	66,711.17	73,999.00	213,750.62

	Mexico	Porto Rico	Sunday Schools	Education (Maintenance of Mission Schools)	Publication and Information (Periodicals, etc.)	Administration (Salaries, Rents, etc.)	For Specials (Not Otherwise Accounted For)
1							
2	39,679.44	28,585.71		263,794.46	33,260.69	60,891.97	148,941.44
3		1,500.00					
4	28,483.00	12,326.00			20,700.00	19,000.00	
5					15,422.00	46,549.00	50,000.00
6						1,200.00	500.00
7						2,000.00	1,000.00
8	55,817.62	15,485.96		127,324.21	56,729.57	21,675.70	
9				2,788.00		4,300.00	2,896.97
10		21,760.00	7,932.00				
11					2,923.39	45,887.66	
12					9,231.00	17,826.00	16,052.00
13				40,124.41	56,257.70	15,515.78	
14			11,660.00		34,734.75	43,842.64	7,159.77
15							
16					2,000.00	30,000.00	
17							
18					1,878.00	1,865.00	5,893.60
19							
20				1,000.00	500.00	3,500.00	
21	2,256.00				643.80	1,575.90	
22							
23						2,680.75	
24		25,000.00		5,000.00	1,000.00	4,500.00	
25		1,404.42					
26				5,153.73	1,248.68	3,511.19	
27			60,997.00	16,350.00		16,802.17	
28					5,200.95	42,984.10	6,480.87
29						6,839.96	
30		12,307.00				74,642.00	919,204.00
31							
32					12,878.14	23,191.57	
33				120,000.00	10,000.00	22,536.00	
34				52,354.00		29,858.00	150,000.00
35	1,840.00						833.60
36					1,846.95	4,163.05	
37				200.00			
38		49,017.00		6,000.00		238,239.46	423,870.00
39					100.00	142.09	
40		79,587.00			122,505.00	43,586.00	122,539.00
41				171,321.65	12,009.01	28,327.47	181,333.60
42					40,928.18	14,966.35	
43						4,009.72	1,325.26
44				49,312.00	8,669.00	18,344.00	52,015.00
45					6,500.00	6,300.00	
46			3,228.00			13,576.00	
47						3,829.00	
48	8,000.00			3,000.00			
49							
50	49,928.00	46,752.00			68,174.00	45,006.00	34,275.60
51					25,556.33	24,823.80	52,876.78
52				10,000.00	6,000.00	20,000.00	10,000.00
53						1,000.00	16,072.94
54						6,665.00	
55			6,416.66				
56			100.00			1,500.00	
57						100.00	
58					12,499.14	29,543.35	722.48
59							
60		403.36	1,008.00			25,090.51	33,332.12
61						2,500.00	
62							
63					1,500.00		
	186,004.06	294,128.45	91,341.66	873,722.46	570,990.33	1,074,887.19	2,237,395.32

YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CANADA AND UNITED STATES

Data for 1921 and 1920 Compared

Data	1921				1920	
	Associations Reporting	Total	Men	Boys	Associations Reporting	Total
I. ORGANIZATION						
Number of Associations	1911	2,385			1630	2,194
Serving on committees	1766	97,611	83,188	14,423	1606	85,106
Employed officers	1254	5,065			1199	5,173
Total members	1585	935,581	716,205	219,376	1540	868,892
Active members	1318	422,640	351,470	71,170	1183	388,394
In industrial occupations	523	168,161			488	157,125
II. PROPERTY AND FINANCE						
Value of Association sites	744	$26,228,200				$24,489,800
Value of Association buildings	863	88,500,100			841	81,125,000
Other real estate and building funds paid in	367	16,598,400			349	13,319,200
Equipment and furnishings	1153	11,759,900			984	11,620,300
Endowment funds paid in	305	12,400,800			280	12,013,600
Gross property and funds paid in		155,487,400				142,568,500
Debt on Association property	410	14,666,100			368	14,549,500
Total net property and funds paid in	1235	140,821,300			1127	128,019,000
INCOME:						
Property, endowment, miscellaneous	905	$3,441,400			968	$2,858,800
Membership dues	1021	5,285,268	4,465,495	819,773	1013	4,432,200
Activities—social, employment, industrial, physical, educational, religious	782	6,293,229	5,826,402	466,827	790	4,751,800
Dormitory, restaurant, camp, baths, laundry, etc	865	21,875,300			806	16,573,100
Contributions for North American Work (inc. duplication)	1350	10,364,600			1247	8,354,000
Total income		47,259,797				36,969,900
Income, aside from dormitory and business features		25,384,497				20,396,800
ANOTHER CLASSIFICATION OF THIS NET INCOME:						
Local Y's—City, Student, Railroad, Colored, etc		$22,421,792				
County work		460,600				
State and Canadian Committees		1,357,800				
International Home Work		898,100				
Training agencies		246,205				
Total for work in Canada and United States		25,384,497				
Add for Overseas (Foreign) Work of Int'l Committee		1,421,355				
EXPENDITURES:						
Property, endowment, miscellaneous	1120	$10,476,300			945	$8,853,800
General administration, salaries, stenographers, office, etc	1215	11,179,617	9,428,031	1,751,586	1130	9,137,300
Activities—social, employment, industrial, physical, educational, religious	1040	10,165,434	8,944,502	1,220,932	1067	7,864,800
Dormitory, restaurant, camp, baths, laundry, etc	871	15,993,100			806	12,646,900
Total operating expenditures	1530	47,814,451			1354	38,484,800
Expenditures, aside from dormitory and business features		31,821,351				25,837,900
ANOTHER CLASSIFICATION OF THIS NET EXPENSE:						
Local Y's—City, Student, Railroad, Colored, etc		$28,806,842				
County work		494,328				
State and Canadian Committee		1,370,800				
International Home Work		898,100				
Training agencies		251,281				
Total for work in Canada and United States		31,821,351				
Add for Overseas (Foreign) Work, through Int'l Com		1,419,660				

Data for 1921 and 1920 Compared—Continued

Data	1921			1920		
	Associations Reporting	Total	Men	Boys	Associations Reporting	Total
III. ACTIVITIES						
SOCIAL AND ECONOMIC:						
Socials and entertainments	1339	69,118	39,375	29,743	1465	55,451
Motion picture exhibitions	560	25,324	.....	.....	421	19,854
Employment — situations secured—city, colored, railroad	559	84,718	75,401	9,317	695	117,731
Service—Dormitories—number of beds	728	51,931	.....	.....	716	53,411
Dormitories—times used	708	15,893,000	.....	.....	446	9,721,779
Restaurants—meals and lunches served	283	27,229,000	.....	.....	293	50,,3068
Attendance at summer camps	571	64,029	.....	.....	⅊8	09,030546
INDUSTRIAL:						
Number of plants served	322	11,605	.....	.....	185	1,542
Socials and entertainments (inc. in socials above)	239	5,375	.....	.....	201	3,071
Number of foremen's meetings	114	1,199	.....	.....	53	509
Number of noon activities	140	15,323	.....	.....	109	12,500
In English for foreigners (inc. in Educ'l students below)	134	18,546	.....	.....	119	22,100
In citizenship classes (inc. below)	108	16,453	.....	.....	79	14,700
Number of second papers secured	106	10,326	.....	.....	80	7,924
PHYSICAL:						
In leaders' clubs	400	10,315	3 ,666	6,649	395	9,396
Physical examinations	369	102,091	53,503	48,588	321	91,668
Gymnasiums	669	801	.....	.....	566	838
Athletic fields	228	255	.....	.....	192	205
Natatoriums	524	530	.....	.....	503	610
In regular gymnasium classes	811	345,852	175,727	170,125	666	308,981
Number taught swimming	475	71,095	.....	.....	490	63,438
Number taught life saving	322	15,329	.....	.....	232	7,880
Number taught first aid	128	4,588	.....	.....	167	6,334
Intramural games—participants	497	231,400	.....	.....	567	818,317
Intermural games—participants	641	415,738	.....	.....	485	156,311
Total participants in physical features	744	1,447,200	.....	.....	691	1,576,600
EDUCATIONAL:						
Serving on committees	494	4,697	.....	.....	418	3,620
Paid teachers and leaders	184	3,287	.....	.....	233	2,924
Volunteer teachers and leaders	196	1,045	.....	.....	140	786
Lectures and practical talks	566	21,501	12,265	9,236	590	22,444
Educational club members	276	19,163	9,152	10,011	407	27,884
Vocational guidance—standard Y. M. C. A. interviews	174	15,026	.....	.....	.....	.....
Students in Association day schools	47	13,171	11,060	2,111	41	11,894
Students in summer schools	38	4,163	.....	4,163	48	3,361
Total different students	398	129,779	118,503	11,278	338	107,015
Number student hours	373	12,785,500	.....	.....	140	13,858,000
RELIGIOUS:						
On committees	694	10,000	.....	.....	645	15,931
Teachers—employed officers	629	1,811	.....	.....	494	1,522
Teachers—volunteer	474	2,769	.....	.....	667	5,274
Number Bible and training classes	939	6,751	2,744	4,007	806	5,617
Students in Bible and training classes	1152	180,808	87,081	93,727	994	136,255
Total attendance at these classes	1152	2,506,800	1,324,382	1,182,418	991	2,133,940
Total number religious meetings—all kinds	1323	76,688	67,646	9,042	1363	69,476
Attendance religious meetings in buildings	1104	3,596,700	3,201,100	395,600	1315	3,248,537
Attendance at shop meetings	185	1,675,300	1,598,959	76,341	182	1,685,900
Attendance at theatre and auto meetings	261	1,102,000	992,750	109,250	212	1,074,300
Total attendance all religious meetings	1323	6,374,000	5,792,809	581,191	1363	6,008,737
Total attendance all Bible and religious meetings	1553	8,880,800	7,117,191	1,763,609	1417	8,142,677
Decisions for the Christian life	798	40,254	22,460	17,794	697	26,185
United with the Church	596	11,624	6,468	5,156	513	8,771

NOTE: Of the $155,487,400 of gross Association property reported above, the following property values are owned by corporations and loaned for use of the Association: City Association, including Industrial, $2,027,800; Railroad, $2,581,709; Colored, $55,800. The business and club features mentioned in income and expenditures, include restaurant, dormitory, camp, bath, barber, laundry, tailor, etc.—those things that pertain to the eating, sleeping, grooming and economic service for the individual.

Statistics Concerning Certain Work of the Young Women's Christian Associations in 1921

	City	Town	County	Student	Total
Number of affiliated Associations	478	105	27	756	1,266
Members	418,918	64,797	18,505	92,200	594,420
Younger girl members	68,200	38,500	5,300	*46,000	158,000
Number of International Institutes	.....	.....	.....	.....	52
Total number foreign-born women and girls reached in International Institutes	.....	.....	.....	.....	83,109
Industrial club enrollment	.....	.....	.....	.....	30,326
Indian Associations	.....	.....	.....	.....	29
Indian Association membership	.....	.....	.....	.....	2,064
Colored work in cities:					
local branches	.....	.....	.....	.....	58
other local centers	.....	.....	.....	.....	10
Colored student Associations	.....	.....	.....	.....	58
Educational class enrollment	80,000	63,756	.....	.....	143,756
Boarding department, number of beds	8,000	.....	.....	.....	
Employment bureau positions filled	.....	15,795	.....	.....	.....
Summer homes conducted	158	.....	.....	.....	.....
Travelers aided	.....	92,196	.....	.....	.....
Number of cafeterias	205	33	8	.....	246
Cafeteria meals served	15,049,754	786,500	239,410	.....	16,075,664
Employed officers—local	3,875	280	57	80	4,292
Employed officers, National staff	.....	.....	.....	.....	304
Foreign work:					
Number of secretaries (exclusive of Europe	.....	.....	.....	.....	130
Number of secretaries in Europe	.....	.....	.....	.....	71
Number of centers—83 in 16 countries	.....	.....	.....	.....	.....

* Independent High School Clubs.

Conferences	Number	Attendance
Student	11	3,859
City and community	6	2,464
Town and country	2	383
Business girls	1	175
Younger girls	12	2,417
Industrial	8	1,508
Total	40	10,806

SECTION VI

BIBLIOGRAPHY OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

BIBLIOGRAPHY OF FEDERAL COUNCIL

The following bibliography is not exhaustive, but lists the more important publications published by the Federal Council or dealing with its work:

THE CHURCH IN AMERICA

Year Book of the Churches for 1922. Edited by Rev. E. O. Watson, Paper, $1; cloth, $1.50. A complete encyclopedia of religious organizations in the United States.

Religion Among American Men: As Revealed by a Study of Conditions in the Army. By the Committee on the War and the Religious Outlook. Association Press, 1920. Cloth, $1.50. A study of the religious life and thought of the cross section of young men found in the National Army.

The Churches of the Federal Council. Their History, Organization, and Distinctive Characteristics. Edited by Charles S. Macfarland. $1.

CHRISTIAN COOPERATION AND UNITY

Christian Unity: Its Principles and Possibilities. By the Committee on the War and the Religious Outlook. Association Press, 1921. Cloth, $2.85. A thorough study of the history and present status of the whole movement for Christian unity.

THE FEDERAL COUNCIL

Federal Council Bulletin. Bi-monthly. 50c per year.
A review of current activities of the Council.

The Churches Allied for Common Tasks. Report of the Quadrennium of the Federal Council, 1916-1920. Edited by Rev. S. M. Cavert. $1.25.

> "A title such as this would indicate ordinarily a journal of proceedings, a collection of reports and a conspicuous absence of reading matter. But in this case the title is misleading. For those who are interested in Christian unity, and there are many, may find here not only abundant material conveniently arranged for careful study of the subject, but also a definite example of how unity has been made, and so can be made, a practical proposition."—*The Churchman.*

Progress of Church Federation. By Charles S. Macfarland. Revell. Revised edition, 1921. $1. A history of the development and outstanding achievements of the Federal Council.

Christian Unity at Work: What the Federal Council Is and What It Does. Pamphlet. 24 pp. (Free.)

The Origin and History of the Federal Council. By Elias B. Sanford, 1916. $1.50.

For further study of the history and work of the Council the following reports will also be valuable for reference:

The Federal Council of the Churches. The Record of the First Council at Philadelphia, 1908. Edited by Elias B. Sanford. $1.25.

Church Federation. The Story of Interchurch Federation at Carnegie Hall, New York, in 1905; an Initial and Preparatory Session

of the Federal Council. Edited by Elias B. Sanford. $1.50.

Christian Unity at Work. A Record of the Federative Movement from 1908-1912. $1.

Library of Christian Cooperation. The Record from 1912-1916. $5 per set; six volumes.

COOPERATION IN THE COMMUNITY

Community Programs for Cooperating Churches. Association Press. 1920. Cloth, $1.90. Outlines the way in which local councils and federations are now working together in serving the community.

Practicing Christian Unity. By Roy B. Guild. Association Press. 1919. $1.

Short Stories of Social, Civil and Religious Community Service. Pamphlet. 24 pp. (Free.)

Six Thousand Country Churches. By C. O. Gill and Gifford Pinchot. Macmillan. 1919. $1.25. A survey of rural churches in Ohio, setting forth the need for community cooperation.

A Manual of Interchurch Work. A handbook on methods of interchurch work based on careful studies of successful federations of churches. Edited by Roy B. Guild. Price, 60 cents.

Organizing Cooperation to Make Communities Christian. Pamphlet. 8 pp. (Free.)

EVANGELISM

Federation as a Unifying Force in Evangelism. 1919. 8 pp. $4 per 100.

A Program of Parish Evangelism. 1921. 32 pp. 10c.

The Fellowship of Prayer. (Outlines of devotional service for Lent, 1922.) 20 pp. 5c.

The Price of Winning Souls. 1918. 32 pp. $5 per 100.

The Sunday Night Service and Evangelism. Pamphlet. $2 per 100.

Experiencing Religion. 1920. 8 pp. $1.50 per 100.

An Autumn Ingathering. 1920. 4 pp. 50 cents per 100.

Pastoral and Personal Evangelism. By Charles L. Goodell. $1.

A Practical Program of Parish Evangelism. By F. L. Fagley, with an introduction by Charles L. Goodell. Fleming H. Revell Co., 1922. $1.50.

THE CHURCH AND SOCIAL SERVICE

Information Service and *Book Review Service.* $2.50 a year. Information Service available to students in clubs of ten or more at $1 for the academic year, and Book Review Service, 50 cents for the academic year. The former Service is issued bi-weekly and the latter monthly, with occasional supplements. These Services keep the reader informed concerning social, industrial and economic conditions and movements and the current literature of these subjects.

The Church and Industrial Reconstruction. By the Committee on the War and the Religious Outlook. Association Press, 1920. Cloth, $2; paper, $1. A thorough inquiry into the meaning of Christianity for industrial and economic life and of the relation of the Church to industrial questions.

The Church and Social Reconstruction. Pamphlet. 24 pp. 5 cents. The reconstruction program of the Protestant Churches, issued in 1919.

The Denver Tramway Strike of 1920. 1921. Report of an inquiry into an industrial conflict made jointly by Denver churchmen, the Federal Council and the National Catholic Welfare Council. 70 pp. 15 cents.

The New Spirit in Industry. By F. Ernest Johnson. Association Press, 1919. $1. A brief interpretative survey of industrial movements in America and Europe.

What Is the Christian View of Work and Wealth? 1920. 85 cents. Discussion course on industrial questions.

Social Work in the Church. By Arthur E. Holt. (In press.) A handbook of principles, methods and equipment.

The Federal Council and Industrial Relations. 1921. Pamphlet. 16 pp. (Free.) A sketch of the development of the Council's industrial teaching since its founding in 1908.

Social Ideals of the Churches. Card and paper. Single copies free. The so-called "Social Creed."

The Wage Question. 1922. Pamphlet. 32 pp. 10 cents. This is the first of a series of bulletins on industrial and economic questions which are to be issued by the Research Department.

Report on the Logging Camps of the Pacific Northwest, with Recommendations. By W. M. Tippy. 1919. 29 pp. 10 cents.

Social Evangelism. By Alva W. Taylor. 5 pp. 2 cents.

Pocket Phrase Book of Economic and Industrial Terms in Common Use. 1920. 34 pp. 15 cents.

Report on the Strike in the Textile Mills of Lawrence, Massachusetts. 1920. 22 pp. 10 cents.

The Deportation Cases of 1919-1920. By C. M. Panunzio. 1921. 104 pp. 50 cents.

Expressions of Opinion from Employers on the Industrial Program of the Federal Council of the Churches of Christ in America. 1921. 4 pp.

The Practice of Citizenship. Second volume of the Social Problems Series, discussion course citizenship.

THE CHURCH AND THE TEMPERANCE QUESTION

The National Advocate. A temperance paper. Monthly. $1 per year; special rates in quantities.

The Youth's Temperance Banner. Monthly. 30 cents per year; in clubs of ten or more to one address, 15 cents.

The Water Lily. Monthly. Suited to children five to ten years. 15 cents per year; in clubs of ten or more to one address, 8 cents.

THE CHURCH AND RACE RELATIONS

The Trend of the Races: A Study of the Negro in America. By George E. Haynes (with collaboration of W. W. Alexander). Published by the Council of Women for Home Missions and the Missionary Education Movement. 1922.

THE CHURCH AND INTERNATIONAL RELATIONS

America and the Orient. By Sidney L. Gulick. 1917. Cloth, 25 cents. Outlines a constructive policy for relations with the Orient.

The Church and a Warless World. Pamphlet. 16 pp. 15 cents.

Working Toward a Warless World. Pamphlet. 16 pp. 15 cents.

Problems of the Pacific and the Far East. Pamphlet. 20 pp. 25 cents.

Achievements of the Washington Conference as Steps Toward a Warless World. 24 pp. 15 cents.

The Fight for Peace. An Aggressive Campaign for American Churches. By Sidney L. Gulick, Secretary of the Commission on International Justice and Good-Will. 20 cents (paper), 45 cents (cloth).

Selected Quotations on Peace and War. A Source Book for the use of Sunday School teachers. $1; postpaid, $1.10.

The Missionary Outlook in the Light of the War. By the Committee on the War and the Religious Outlook. Association Press, 1919. $2. A survey of the present foreign missionary situation. Special attention is given to the bearing of foreign missions on the development of international good-will.

The American Japanese Problem: A Study of the Racial Relations of the East and the West. By Sidney L. Gulick. Scribner, 1914. $1.75.

The Japanese Problem in the United States. An investigation for the Commission on Relations with Japan appointed by the Federal Council. By H. A. Millis. Macmillan, 1915. $1.50.

RELATIONS WITH CHURCHES OF OTHER LANDS

Handbook of French and Belgian Protestantism. By Louise Seymour Houghton. 1920. 50 cents. A study of the history and significance of the Protestant churches in these lands.

THE CHURCHES IN THE WORLD WAR

War-Time Agencies of the Churches. 1919. $1. The historical record of the organization and work of the religious organizations engaged in war-time activities, with special attention to the General War-Time Commission of the Churches created by the Federal Council.

The Churches of Christ in Time of War. A record of the steps which were undertaken by the churches at the outbreak of the war to meet their responsibility in the national life. 1917. 50 cents.

Bibliography on the War and Religion. By the Committee on the War and the Religious Outlook. 1919. Cloth, $1.50.

The General War-Time Commission of the Churches: What It Is and what It Does. 1918. 8 pp.

The Service of the General War-Time Commission of the Churches. By William Adams Brown. 1919. 14 pp.

(The complete list of the publications of the Federal Council and the General War-Time Commission of the Churches during the war, including more than a hundred titles, is given in "War-Time Agencies of the Churches," pages 315-323.)

The publications of the Committee on the War and the Religious Outlook have been included in the foregoing lists, with the exception of the following series of pamphlets, 20 cents each:

1. *The War and the Religious Outlook.* By Robert E. Speer.
2. *Christian Principles Essential to a New World Order.* By W. H. P. Faunce.
3. *The Church's Message to the Nation.* By Harry Emerson Fosdick.
4. *Christian Principles and Industrial Reconstruction.* Francis J. McConnell.
5. *The Church and Religious Education.* By William Douglas Mackenzie.
6. *The New Home Mission of the Church.* By William P. Shriver.
7. *Christian Aspects of Economic Reconstruction.* By Herbert N. Shenton.
8. *The War and the Woman Point of View.* By Rhoda E. McCulloch.
9. *The Local Church After the War.* By Charles W. Gilkey.

GENERAL INDEX

Inex to Directory of Reigious Bodies

SECTION I

Index of the Federal Council of the Churches of Christ in America

SECTION II

Index of Organizations

SECTION III

Index of Army and Navy Chaplains

SECTION IV

Index to Advertisers

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